

[CONFIDENTIAL.]

[No. 41 of 1914.]

REPORT

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 10th October 1914.

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PART I OF WEEKLY REPORT.

List of Vernacular Newspapers and Periodicals.

[Corrected up to the 1st April 1914.]

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Assamese.</i>					
1	"Banhi" (P) ...	Calcutta ...	Monthly	Lakshmi Narayn Bezborua, Hindu, Brahmin; age about 45 years.	500
2	"Kabita-Lata" (P) ...	Do. ...	Quarterly	Nilkantha Barua, Brahmin	400
<i>Bengali.</i>					
3	"Alaukik Rahasya" (P) ...	Do. ...	Monthly	Kshirod Prasad Vidyabinode, Brahmin; age 55 years.	700
4	"Alochana" (P) ...	Howrah ...	Do.	Jogendra Nath Chatterji, Hindu, Brahmin; age 48 years.	500
5	"Ananda" (P) ...	Mymensingh	Do.	Mahesh Chandra Bhattacharyya, Hindu, Brahmin.	800
6	"Ananda Sangit Patrika" (P)	Calcutta ...	Do.	Pratibha Devi, Hindu, Brahmin; age 45 years.	200
7	"Anjuli" (P) ...	Do. ...	Do.	Krishna Behari Dutta ...	200
8	"Archana" (P) ...	Do. ...	Do.	Keshab Chandra Gupta, Hindu, Baidya; age 35 years.	800
9	"Arghya" (P) ...	Do. ...	Do.	Amulya Charan Sen, Hindu, Tambuli; age 37 years.	700
10	"Aryya Chikitsa Pranali" (P)	Do. ...	Do.	Jnanendra Nath Gupta; Hindu, Baidya	1,000
11	"Aryya Gourab" (P) ...	Kishoreganj	Do.	Bhairab Chandra Chaudhuri, Hindu, Brahmin, age 49 years.	1,000
12	"Aryya Kayastha Pratiba" (P)	Calcutta ...	Do.	Kali Prasanna Sarkar, Hindu, Kayastha; age 73 years.	500
13	"Aryya Pratibha" (P) ...				
14	"Aryyabartta" (P) ...	Do. ...	Do.	Hemendra Prasad Ghosh	300
15	"Avasar" (P) ...	Do. ...	Do.	Surendra Chandra Datta, Hindu, Tanti; age 24 years.	1,600
16	"Ayurveda Bikas" (P) ...	Dacca ...	Do.	Sudhansu Bhushan Sen, Hindu, Baidya; age about 40 years.	600
17	"Ayurveda Patrika" (P) ...	Calcutta ...	Do.	Kaviraj Dinanath Kaviratna Sastri, Brahmin; age 50 years.	700
18	"Ayurveda Prachar" (P) ...	Nadia ...	Do.	Kaviraj J. K. Ray, Hindu, Brahmin; age 38 years.	5,000
19	"Baidya Sammilani" (P) ...	Dacca ...	Do.	.....	.....
20	"Baishnava Samaj" (P) ...	Calcutta ...	Bi-monthly	Surendra Mohan Adhikary	500
21	"Baisya Patrika" (P) ..	Jessore ...	Monthly	Prasanna Gopal Roy, Hindu, Barui; age 54 years.	500
22	"Balak" (P) ...	Calcutta ...	Do.	J. M. B. Duncan	5,500
23	"Balyasram" (P) ...	Do. ...	Do.	Taraprasanna Ghosh, Bidyabinode, Hindu; age about 36 years.	200
24	"Bamabodhini Patrika" (P)...	Do. ..	Do.	Sukumar Dutt, Brahmo; age 42 years	700
25	"Bandana" (P) ...	Baidyabati	Do.	Hemendra Kumar Ray, Hindu, Vaidya; age 27 years.	700
26	"Bangabandhu" (P) ...	Dacca ...	Do.	Ishan Chandra Sen, Brahmo; age 56 years.	150

N. B.—(N) stands for newspapers and (P) stands for periodicals.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
27	"Bangadarsan" (P)	Calcutta	Monthly	Sailes Chandra Masumdar, Hindu, Brahmin; age 48 years.	690
28	"Bangaratna" (N)	Krishnagar	Weekly	Kanai Lal Das, Hindu, Karmakar; age 30 years.	1,550
29	"Bangavasi" (N)	Calcutta	Do.	Behary Lal Sarkar, Hindu, Kayastha; age 56 years.	15,000
30	"Bankura Darpan" (N)	Bankura	Do.	Rama Nath Mukherji; age 53 years	453
31	"Bani" (P)	Calcutta	Monthly	Amulya Charan Ghosh; age 35 years	800
32	"Barisal Hitaishi" (N)	Barisal	Weekly	Durga Mohan Sen, Hindu, Baidya; age 36 years.	600
33	"Basumati" (N)...	Calcutta	Do.	Sasi Bhushan Mukherji and Haripada Adhikary; age 48 years.	19,000
34	"Bhakti" (P)	Howrah	Monthly	Dines Chandra Bhattacharya, Hindu, Brahmin; age 28 years	600
35	"Bharati" (P)	Calcutta	Do	Srimati Swarna Kumari Devi, Brahmo; age about 48 years.	1,700
36	"Bharat Chitra" (N)	Do.	Weekly	Pran Krishna Pyne, Hindu, Brahmin	800
37	"Bharat Mahila" (P)	Dacca	Monthly	Srimati Saraju Bala Dutt, Brahmo; age 31 years.	450
38	"Bhisak Darpan" (P)	Calcutta	Do.	Rai Saheb Giris Chandra Bagchi	250
39	"Bharatbarsha" (P)	Do.	Do.	Amulya Charan Ghosh Vidyabhushan, Kayastha; age 38 years; and Jaladhar Sen, Kayastha, age 50 years.	3,400
40	"Bidushak" (P)	Do.	Do.	Kshetra Nath Banerji, Brahmin; age 40 years.	600
41	"Bijnan" (P)	Do.	Do.	Dr. Amrita Lal Sarkar, Satgope; age about 42 years.	300
42	"Bikrampur" (P)	Mymensingh	Do.	Jogendra Nath Gupta, Hindu, Baidya; age 34 years.	200
43	"Birbhum Varta" (N)	Suri	Weekly	Devendra Nath Chakravarty, Hindu, Brahmin; age 40 years.	900
44	"Birbhumi" (P)	Calcutta	Monthly	Kulada Prasad Mullick, Hindu, Brahmin; age 33 years.	1,500
45	"Birbhum Vasi" (N)	Rampur Hat	Weekly	Satkowri Mukherji, Hindu, Brahmin; age 46 years.	700
46	"Brahman Samaj" (P)	Calcutta	Do.	Pandit Basanta Kumar Tarkanidhi	1,000
47	"Brahma Vadi" (P)	Barisal	Monthly	Monomohan Chakravarty, Brahmo; age 52 years.	660
48	"Brahma Vidya" (P)	Calcutta	Do.	Rai Purnendu Narayan Singh Bahadur and Hirendra Nath Dutta, Hindu; Kayastha.	800
49	"Burdwan Sanjivani" (N)	Burdwan	Weekly	Prabodhananda Sarkar, Hindu, Kayastha; age 24 years.	400
50	"Byabasa O Baniya" (P)	Calcutta	Monthly	Sachindra Prosad Basu, Brahmo; age 36 years.	900
51	"Chabbis Pargana Varta-vaha" (N)	Bhawanipur	Weekly	Abani Kanta Sen, Hindu, Baidya; age 30 years.	500 to 700
52	"Charu Mihir" (N)	Mymensingh	Do.	Vaikantha Nath Sen, Hindu, Kayastha; age 42 years.	800
53	"Chhatra" (P)	Dacca	Monthly	Sasibhushan Mukherji, Hindu, Brahmin; age about 48 years.	500

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<i>Bengali—continued.</i>					
54	"Chhatra Sukrid" (P) ...	Dacca ...	Monthly	450
55	"Chikitsa Prakas" (P) ...	Nadia ...	Do.	Dhirendra Nath Halder, Hindu, Gandabanik; age 28 years.	400
56	"Chikitsa Sammilani" (P) ...	Calcutta ...	Do.	Kaviraj Sital Chandra Chatterji, Hindu, Brahmin.	500
57	"Chikitsa Tatva Vijnan" (P) ...	Do. ...	Do.	Binode Lal Das Gupta, Vaidya; age 39 years.	100
58	"Chinsura Vartavaha" (N) ...	Chinsura ...	Weekly	Dina Nath Mukherji, Brahmin; age 48 years.	1,000
59	"Dainik Chandrika" (N) ...	Calcutta ...	Three issues a week.	Haridas Dutta, Hindu, Kayastha; age 43 years.	1,600
60	"Dainik Basumati" (N) ...	Do. ...	Daily	.....	.....
61	"Dacca Prakas" (N) ...	Dacca ...	Weekly	Mukunda Vihari Chakravarty, Hindu, Brahmin; age 43 years.	800
62	"Darsak" (N) ...	Calcutta ...	Do.	Satis Chandra Bhattacharji, Brahmin; age about 39 years.	300
63	"Dharma-o-Kerma" (P) ...	Do. ...	Quarterly	Sarat Chandra Chowdhuri, Hindu, Brahmin.	1,000 to 1,200
64	"Dharma Tatva" (P) ...	Do. ...	Fortnightly	Vaikuntha Nath Ghosh, Brahmo ...	300
65	"Dharma Pracharak" (P) ...	Do. ...	Monthly	Nrisingha Ram Mukherji, Hindu, Brahmin; age 51 years.	2,000
66	"Diamond Harbour Hitaishi" (N) ...	Diamond Harbour ...	Weekly	Mohendra Nath Tatwanidhi, Hindu, Mahisya; age 52 years.	2,500
67	"Dhruba" (P) ...	Ditto ...	Monthly	Birendra Nath Ghosh, Hindu, Kayastha; age 37 years.	800
68	"Education Gazette" (N) ...	Chinsura ...	Weekly	Mukundadeo Mukherji, M.A., B.L., Brahmin; age 56 years.	1,000
69	"Faridpur Hitaishini" (N) ...	Faridpur ...	Do.	Raj Mohan Majumdar, Hindu, Vaidya; age about 77 years.	900
70	"Galpa Lahari" (P) ...	Calcutta ...	Monthly	Jnanendra Nath Basu, Hindu, Kayastha; age 36 years.	1,200
71	"Gambhira" (P) ...	Malda ...	Bi-monthly	Krishna Charan Sarkar, Hindu, Kayastha; age about 35 years.	100
72	"Gaud-duta" (N) ...	Do. ...	Weekly	Krishna Chandra Agarwallah, Hindu, Baidya.	400
73	"Grihastha" (P) ...	Calcutta ...	Monthly	Sarat Chandra Dev, Kayastha; age 56 years.	500
74	"Hakim" (P) ...	Do. ...	Do.	Masihar Rahman, Muhammadan; age 31 years.	500
75	"Jangipur Sangvad" (N) ...	Raghunathganj ...	Weekly	Sarat Chandra Pandit: Hindu, Brahmin.	100
76	"Sri Gauranga Sevaka" (P) ...	Murshidabad ...	Monthly	Lalit Mohan Banerji, Hindu, Brahmin; age 56 years.	600
77	"Hindusthana" (N) ...	Calcutta ...	Weekly	Haridas Datta, Hindu, Kayastha; age 42 years.	900
78	"Hindu Ranjika" (N) ...	Rajshahi ...	Do.	Kachimuddin Sarkar, Muhammadan; age 41 years.	200
79	"Hindu Sakha" (P) ...	Hooghly ...	Monthly	Raj Kumar Kavvathirtha, Hindu, Brahmin.	200
80	"Hitavadi" (N) ...	Calcutta ...	Weekly	Manindranath Basu, Hindu, Kayastha; age 43 years, and 3 others.	28,000
81	"Hitvarta" (N) ...	Chittagong ...	Do.	Birendra Lal Das Gupta, Hindu, Vaidya.	600

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<i>Bengali—continued.</i>					
82	"Homeopathi-Prachar" (P)	Calcutta ...	Monthly	Preboddh Chandra Banerji, Hindu, Brahmin; age 40 years.	300
83	"Islam-Abha" (P)	Dacca ...	Do.	Sheik Abdul Majid ...	1,000
84	"Islam-Rabi" (N)	Mymensingh ...	Weekly	Maulvi Nasiruddin Ahmad, Muslim; age about 34 years.	700
85	"Jagat-Jyoti" (P)	Calcutta ...	Monthly	Janatana Kaviraj, Buddhist; age 33 years.	700
86	"Jagaran" (N) ...	Bagerhat ...	Weekly	Amarendra Nath Basu, Hindu, Kayastha.	About 300
87	"Jahannabi" (P)	Calcutta ...	Monthly	Sudhakrishta Begohi, Hindu, Brahmin; age 30 years.	600
88	"Jangipur Sangbad" (N)	Murshidabad ...	Weekly	...	...
89	"Janmabhumi" (P)	Calcutta ...	Do.	Jatindranath Dutta, Hindu, Kayastha; age 31 years.	300
90	"Jasohar" (N)...	Jessore ...	Weekly	Ananda Mohan Chaudhuri, Hindu, Kayastha.	600
91	"Jubak" (P) ...	Santipur ...	Monthly	Jnananda Pramanik, Brahmo; age 39 years.	500
92	"Jugi-Sammilani" (P)	Comilla ...	Do.	Radha Govinda Nath, Hindu, Jugi; age about 35 years.	About 2,000
93	"Jyoti" (N) ...	Chittagong ...	Weekly	Kali Shankar Chakravarty, Brahmin; age 46 years.	2,000
94	"Kajer Loke" (P)	Calcutta ...	Monthly	Saroda Prasad Chatterji, Brahmin; age 47 years.	350
95	"Kalyani" (N)...	Magura ...	Weekly	Bisweswar Mukherji, Brahmin; age 49 years.	600
96	"Kangal" (P) ...	Calcutta ...	Monthly	Akinuddin Pradhan, Muhammadan; age 30 years.	100
97	"Kanika" (P) ...	Murshidabad ...	Do.	Umesh Chandra Bhattacharya, Hindu, Brahmin; age 38 years.	150
98	"Karmakar Bandhu" (P)	Calcutta ...	Do.	Banamali Seth, Hindu, Swarnakar; age 43 years.	500
99	"Kasipur-Nibasi" (N)	Barisal ...	Weekly	Pratap Chandra Mukherji, Hindu, Brahmin; age 69 years.	500
100	"Kayastha Patrika" (P)	Calcutta ...	Monthly	Upendra Nath Mitra, Hindu, Kayastha; age 32 years.	750
101	"Khulnavasi" (N)	Khulna ...	Weekly	Gopal Chandra Mukherji, Hindu, Brahmin; age 53 years.	250
102	"Krishak" (P) ...	Calcutta ...	Monthly	Nikunja Behari Dutt, Kayastha, age 40 years.	1,000
103	"Kshristya Bandhav" (P)	Do. ...	Do.	Mathura Nath Nath, Christian; age about 50 years.	500
104	"Kushadaha" (P)	Do. ...	Do.	Jagindra Nath Kundu, Hindu, Brahmo; age 36 years.	600
105	"Mahajan Bandhu" (P)	Do. ...	Do.	Raj Krishna Pal, Hindu, Tambuli; age 44 years.	400
106	"Mahila" (P) ...	Do. ...	Do.	Rev. Braja Gopal Neogi, Brahmo; age 59 years.	200
107	"Mahila Bandhav" (P)	Do. ...	Do.	Miss K. Blair; age 60 years	500
108	"Mahishya Mahila" (P)	Do. ...	Do.	Srimati Krishna Bhabani Biswas	300
109	"Mahisya Samaj" (P)	Do. ...	Do.	Narendra Nath Das, Hindu, Kaivarta	200

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<i>Bengali—continued.</i>					
110	"Mahisya-Surhid" (P) ...	Diamond Harbour ...	Monthly	Haripada Haldar, Hindu, Kaivarta; age 81 years.	350
111	"Malancha" (P) ...	Calcutta ...	Do.	Kali Prasanna Das Gupta; Hindu, Vaidya; age 45 years.	2,000
112	"Malda Samachar" (N) ...	Malda ...	Weekly	Kaliprasanna Chakravarty, Hindu, Brahmin.	1,100
113	"Malancha" (P) ...	Calcutta ...	Monthly	Kali Prasanna Das Gupta ...	...
114	"Manasi" (F) ...	Do. ...	Do.	Subodh Chandra Dutt and others, Hindu, Kayastha; age 39 years.	2,000
115	"Mandarmala" (P) ...	Do. ...	Do.	Umesh Chandra Das Gupta, Hindu, Brahmo; age about 55 years.	400
116	"Medini Bandhab" (N) ...	Midnapore ...	Weekly	Devdas Karan, Hindu, Sadgope; age 45 years.	600
117	"Midnapore Hitaishi" (N) ...	Midnapore ...	Weekly	Manmatha Nath Nag, Hindu, Kayastha; age 38 years.	1,700
118	"Moslem Hitaishi" (N) ...	Calcutta ...	Do.	Shaikh Abdur Rahim and Mosum-ul Haque.	6,800
119	"Muhammadi" (N) ...	Do. ...	Do.	Muhammad Akram Khan, Musalman; age 49 years; and Maulvi Akbar Khan.	About 7,000
120	"Mukul" (P) ...	Do. ...	Monthly	Hem Chandra Sarkar, Brahmo; age 39 years.	1,000
121	"Murahidabad Hitaishi" (N) ...	Saidabad ...	Weekly	Banwari Lal Goswami, Hindu, Brahmin; age 49 years.	500
122	"Nabagraha Prasanga" (P) ...	Mymensingh ...	Monthly	.....	.....
123	"Nandini" (P) ...	Howrah ...	Do.	Ashutosh Das Gupta Mahallanabis, Hindu, Baidya; age 31 years.	500
124	"Natya Mandir" (P) ...	Calcutta ..	Do.	Mani Lal Banerji, Hindu, Brahmin; age 30 years.	700
125	"Navya Banga" (N) ...	Chandpur ...	Weekly	Harendra Kishore Roy, Hindu, Kayastha; age 26 years.	400
126	"Nayak" (N) ...	Calcutta ...	Daily	Panchcowri Banerji, Brahmin; age 47 years.	2,800
127	"Navya Bharat" (P) ...	Do. ...	Monthly	Devi Prasanna Ray Chowdhuri, Brahmo; age 61 years.	1,000 to 1,500
128	"Nihar" (N) ...	Contai ...	Weekly	Madu Sudan Jana, Brahmo; age 45 years.	500
129	"Nirjhar" (P) ...	Calcutta ...	Quarterly	Sris Chandra Ray, Kayastha; age about 50 years.	500
130	"Noakhali Sammilani" (N) ...	Noakhali Town ...	Weekly	Faslar Rahman, Muhammadan; age 30 years.	500
131	"Pabna Hitaishi" (N) ...	Pabna ...	Do.	Basanta Kumar Vidyabinode Bhattacharyya, Hindu, Brahmin.	650
132	"Pakshik Patrika" (P) ...	Serampore ...	Fortnightly	Basanta Kumar Basu, Hindu, Kayastha; age 35 years.	500
133	"Pallichitra" (P) ...	Bagerhat ...	Monthly	Ashu Tosh Bose, Hindu, Kayastha; age 36 years.	About 600
134	"Pallivashi" (N) ...	Kalna ...	Weekly	Sasi Bhusan Banerji, Hindu, Brahmin; age 49 years.	200
135	"Pallivarta" (N) ...	Bongong ...	Do.	Charu Chandra Roy, Hindu, Kayastha; age 43 years.	500
136	"Pantha" (P) ...	Calcutta ...	Monthly	Rajendra Lal Mukherji ...	800
137	"Pataka" (P) ...	Do. ...	Do.	Hari Charan Das, Hindu, carpenter by caste.	500

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation
<i>Bengali—continued.</i>					
138	Prabahini (N) ...	Calcutta ...	Weekly ...	Panchkari Banerji, Hindu, Brahmin ; age about 48 years.	4,000
139	"Prachar" (P) ...	Jayanagar ...	Monthly ...	Rev. G. O. Dutt, Christian ; age 47 years.	1,400
140	"Praja Bandhu" (N) ...	Tippera ...	Fortnightly ...	Purna Chandra Chakravarti, Kaivarta Brahmin ; age 31 years.	170
141	"Prajapati" (P) ...	Do ...	Monthly ...	Jnanendra Nath Kumar ...	750
142	"Prabhat" (P) ...	Do. ...	Do. ...	Devendra Nath Mitra ...	200
143	"Prakriti" (P) ...	Do. ...	Do. ...	Devendra Nath Sen ...	1,000
144	"Prantavasi" (N) ...	Netrakona ...	Fortnightly ...	Joges Chandra Chowdhuri, Brahmin.	800
145	"Prasun" (N) ...	Katwa ...	Weekly ...	Banku Behari Ghosh, Goala, age 44 years.	575
146	"Pratihar" (N) ...	Berhampore ...	Do. ...	Kamakshya Prasad Ganguly, Hindu, Brahmin ; age 66 years.	506
147	"Pratima" (P) ...	Calcutta ...	Monthly ...	Hari Sadhon Mukharji, Brahmin ; age 40 years.	500
148	"Prativasi" (P) ...	Do. ...	Do. ...	Satya Charan Mitra, Kayastha ; age 32 years.	500
149	"Pravasi" (P) ...	Do. ...	Do. ...	Ramananda Chatterji, M.A., Brahmo ; age 55 years.	5,000
150	"Priti" (P) ...	Do. ...	Do. ...	Pransankar Sen, M.A., Hindu, Saldya ; age 30 years.	300
151	"Puspodyan" (P) ...	Do. ...	Do. ...	Jnanendra Nath Bose ...	300
152	"Rahasya Prakas" (P) ...	Do. ...	Do. ...	Purna Chandra De, Subarnabanik ; age 38 years.	300
153	"Rajdutt" (P) ...	Do. ...	Do. ...	Rev. Rasha Maya Biswas, Christian ; age 31 years.	500
154	"Rangpur Darpan" (N) ...	Rangpur ...	Weekly ...	Sarat Chandra Majumdar, Hindu, Brahmin ; age 47 years.	400
155	"Rangpur Sahitya Parisad Patrika." (P) ...	Do. ...	Quarterly ...	Panchanan Sarkar, M.A., B.L., Hindu, Rajbansl.	500
156	"Ratanakar" (N) ...	Asansol ...	Weekly ...	Abdul Latif, Muhammadan ; age 33 years.	200
157	"Sabuj Patra" (P) ...	Calcutta ..	Monthly ...	Pramatha Nath Chaudhur, Brahmin ; age about 40 years.	500
158	"Sadhak" (P) ...	Nadia ...	Do. ...	Satis Chandra Viswas, Hindu, Kaivarta ; age 32 years.	200
159	"Sahitya" (P) ...	Calcutta ...	Do. ...	Suresh Chandra Samajpati ; age about 46 years.	3,000
160	"Sahitya Parisad Patrika" (P) ...	Do. ...	Quarterly ...	Mahamahopadhyaya Satis Chandra Vidyabhusan, Hindu, Acharyya by caste ; age 49 years.	1,200
161	"Sahitya Sanghita" (P) ...	Do. ...	Monthly ...	Shyama Charan Kaviratna, Brahmin ; age 60 years.	500
162	"Sahitya Samvad" (P) ...	Howrah ...	Do. ...	Pramatho Nath Sanyal, Hindu, Brahmin ; age 34 years.	3,000
163	"Saji" (P) ...	Calcutta ...	Do. ...	Khetra Mohan Gupta ...	300
164	"Samaj" (P) ...	Do. ...	Do. ...	Radha Govinda Nath ...	700
165	"Samaj Bandhu" (P) ...	Do. ...	Do. ...	Adhar Chandra Das ...	450
166	"Samaj Chitra" (P) ...	Dacca ...	Do. ...	Satis Chandra Roy ...	300
167	"Samay" (N) ...	Calcutta ...	Weekly ...	Jnanendra Nath Das, Brahmo ; age 60 years.	700
168	"Sammilani" (P) ...	Do. ...	Quarterly ...	Kunja Behari Das, a barber by caste.	200

N. B.—(N) stands for newspapers and (P) stands for periodicals.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
169	"Sammilani" (N)	Calcutta	Fortnightly	Kali Mohan Bose, Brahmo; age about 41 years.	300
170	"Sammilani" (P)	Do.	Monthly	Bijoy Krishna Acharya, B.A., LL.B., Christian; age 46 years.	400
171	"Sandes" (P)	Do.	Do.	Upondra Kishore Roy Chowdhury, Brahmo; age 45 years.	800
172	"Sanjivani" (N)	Do.	Weekly	Sivanath Sastri, M.A., and others	6,000
173	"Sansodhini" (N)	Chittagong	Do.	Kasi Chandra Das Gupta, Brahmo; age 60 years.	400
174	"Santan" (P)	Do.	Monthly	Jatindra Nath Datta; Hindu, Kayastha; age 39 years.	About 300
175	"Santi" (P)	Bikrampur	Do.	Sachipati Chatterji, Brahmin	500
176	"Saswati" (P)	Calcutta	Do.	Nikhil Nath Roy, Kayastha; age 49 years.	500
177	"Sanskrit" (P)	Do.	Do.	Sarat Chandra Dev, Kayastha; age 49 years.	400
178	"Sebak" (P)	Dacca	Do.	Rajani Kanta Guha, Brahmo; age 44 years.	300
179	"Senapati" (P)	Calcutta	Do.	Rev. W. Carey; age 57 years	300
180	"Serampore" (N)	Serampore	Fortnightly	Basanta Kumar Basu, Hindu, Kayastha; age 34 years.	400
181	"Sisu" (P)	Calcutta	Monthly	Baradakanta Majumdar, Hindu, Kayastha; age 39 years.	400
182	"Saurabha"	Mymensingh	Do.	Kedar Nath Majumdar	1,000
183	"Siksha-o-Swarthya" (P)	Calcutta	Do.	Atul Chandra Sen, M.A., B.L., Baidya; age 39 years.	300
184	"Sikshak" (P)	Barisal	Do.	Rev. W. Carey; age 56 years	125
185	"Siksha Prachar" (P)	Mymensingh	Do.	Maulvi Molesmuddin Khan Chowdhury; age 36 years.	1,000
186	"Siksha Samanhar" (N)	Dacca	Weekly	Abinash Chandra Gupta, M.A., B.L., Vaidya; age 36 years.	1,500
187	"Silpa-o-Sahitya" (P)	Calcutta	Monthly	Manmatha Nath Chakravarti	500
188	"Snehamayi" (P)	Dacca	Do.	Rev. A. L. Sarkar	300
189	"Sopan" (P)	Do.	Do.	Hemendra Nath Datta, Brahmo; age 37 years.	250
190	"Sri Nityananda Sebak" (P)	Murshidabad	Do.	Avinash Chandra Kavyatirtha, Brahmin; age 46 years.	400
191	"Sri Boishnav Dharma Prachar" (P)	Burdawn	Do.	Krishna Behari Goswami	300
192	"Sri Sri Vaishnava Sangini" (P)	Calcutta	Do.	Madhusudan Das Adhikari, Vaishnav; age 31 years.	500
193	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika" (N)	Do.	Weekly	Basik Mohan Chakravati, Brahmin; age 52 years.	16,000
194	"Subarna-banik" (N)	Do.	Do.	Kiran Gopal Sinha, Hindu, Subarna-banik; age 30 years.	1,000
195	"Suhrid" (N)	Bakerganj	Fortnightly	Rama Charan Pal, Hindu, Kayastha	300
196	"Sumati" (P)	Dacca	Monthly	Purna Chandra Ghosh, Kayastha; age 40 years.	500
197	"Surhid" (P)	Calcutta	Do.	Jotindra Mohan Gupta, B.L., Hindu, Baidya; age 37 years.	300
198	"Suprabhat" (P)	Do.	Do.	Sm. Kumudini Mitra, Brahmo; age 30 years.	300

N. B.—(N) stands for newspapers and (P) stands for periodicals.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—concluded.</i>					
199	"Suraj" (N)	Pabna	Weekly	Kishori Mohan Roy, Hindu, Kayastha; age 39 years.	500
200	"Suhrit" (P)	Calcutta	Monthly	Hari Pada Das, B.A., Brahmo; age 30 years.	300
201	"Surabhi" (P)	Cuttack	Do.	Baranashi Banerji, Hindu, Brahmin; age 45 years.	300
202	"Swarnakar Bandhav" (P)	Calcutta	Do.	Nagendra Nath Shree, M.A., goldsmith by caste; age 41 years.	500
203	"Swastha Samachar" (P)	Do.	Do.	Dr. Kartic Chandra Bose, M.B.	4,500
204	"Tambuli Samaj" (P)	Do.	Do.	Rajkristo Paul and others, Hindu, Tambuli; age 26 years.	300
205	"Tattwa Kaumudi" (P)	Do.	Fortnightly	Lalit Mohan Das, M.A., Brahmo; age 40 years.	500
206	"Tattwa Manjari"	Do.	Monthly	Kali Charan Basu; age about 41 years.	600
207	"Tattwa-bodhini Patrika"	Do.	Do.	Rabindra Nath Tagore, Brahmo; age 53 years.	300
208	"Teli Bandhav" (P)	Howrah	Do.	Behar Das Pal, Hindu, Teli; age 39 years.	2,500
209	"Theatre" (N)	Calcutta	Weekly	Moni Lal Banerji, Brahmin; age about 36 years.	10,000
210	"Tohini" (P)	Dacca	Monthly	Anukul Chandra Gupta, Sastri; age 43 years.	1,350
211	"Trade Gazette" (P)	Calcutta	Do.	Kamal Hari Mukherji	100
212	"Triveni" (P)	Basirhat	Do.	Satis Chandra Chakravarti, Brahmin; age 40 years.	...
213	"Tripura Hitaishi" (N)	Comilla	Weekly	Afasuddin Ahmad	1,000
214	"Uchchasa" (P)	Calcutta	Monthly	Bhabataran Basu, Hindu, Kayastha; age 33 years.	150
215	"Udbodhana" (P)	Do.	Do.	Swami Saradananda	1,500
216	"United Trade Gazette" (P)	Do.	Do.	Narayan Krishna Goswami, Brahmin; age 48 years.	3,000 to 10,000
217	"Upasana" (P)	Murshidabad	Do.	Jajneswar Banerji, Hindu, Brahmin; age 56 years.	300
218	"Utsav" (P)	Calcutta	Do.	Ramdayal Majumdar, M.A., and others	100
219	"Yamuna" (P)	Do.	Do.	Phanindra Nath Pal, B.A., Kayastha; age 30 years.	900
220	"Vartavaha" (N)	Ranaghat	Weekly	Girija Nath Mukherji, Hindu, Brahmin; age 44 years.	400
221	"Vasudha" (P)	Calcutta	Monthly	Banku Behari Dhar, Baidya	500
222	"Vijaya" (P)	Do.	Do.	Manorenjan Guha Thakurta, Hindu, Kayastha; age 52 years.	700
223	"Viswadut" (N)	Howrah	Weekly	Nogendra Nath Pal Chowdhury, Hindu, Kayastha; age 37 years.	2,000
224	"Viswavarta" (N)	Dacca	Do.	Abinas Chandra Gupta, Vaidya; age 37 years.	6,000
225	"Yogi Sakha" (P)	Calcutta	Monthly	Adhar Chandra Nath, Yogi; age 50 years.	750
226	"Yubak" (P)	Santipur	Do.	Yogananda Pramanick, Brahmo; age 39 years.	300
<i>English-Bengali.</i>					
227	"Ananda Mohan College Magazine" (P)	Mymensingh	Monthly	Kumud Bandhu Chakravarti, Hindu, Brahmin.	300

N. B.—(N) stands for newspapers and (P) stands for periodicals.

Circulation.	No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
		<i>English-Bengali—concluded.</i>				
500	238	"Bangavasi College Magazine" (P)	Calcutta ...	Monthly ...	G. C. Basu ...	800
300	239	"Dacca College Magazine" (P)	Dacca ...	Quarterly ...	Mr. E. B. Bamsbotham, and Bidhubhushan Goswami, Hindu, Brahmin.	510
300	230	"Dacca Gazette" (N)	Do. ...	Weekly ...	Satya Bhushan Dutt Roy, Baidya; age 47 years.	500
500	231	"Dacca Review" (P)	Do. ...	Monthly ...	Satyendra Nath Bhadra and Bidhubhushan Goswami.	1,300
4,500	232	"Fratern" ...	Calcutta ...	Quarterly ...	Rev. W. E. S. Holland ...	200
300	233	"Jagannath College Magazine." (P)	Do. ...	Monthly ...	Lalit Mohan Chatterji, Brahmo ...	700
500	234	"Rajshahi College Magazine" (P)	Dacca ...	Quarterly ...	Board of Professors, Rajshahi College	300
600	235	"Bangpur Dikprokash" (N)	Rangpur ...	Weekly ...	Jyotish Chandra Majumdar, Brahmin; age 36 years.	300
300	236	"Sanjaya" (N) ...	Faridpur ...	Do. ...	Rama Nath Ghosh, Hindu, Kayastha; age about 41 years.	500
2,500	237	"Scottish Churches College Magazine." (P)	Calcutta ...	Five issues in the year.	Rev. J. Watt, M.A., and S. C. Ray ...	1,300
10,000	238	"Tippera Guide" (N)	Cumilla ...	Weekly ...	Rajani Kanta Gupta, Hindu, Vaidya; age 49 years.	500
1,350		<i>Garo.</i>				
100	239	"Achikni Bibeng" (P)	Calcutta ...	Monthly ...	E. G. Phillips ...	550
	240	"Phring Phring" (P)	Do. ...	Do. ...	D. McDonald ...	400
1,000	241	"Agraval" ...	Do. ...	Do. ...	Chuni Lal Agarwalla ...	300
150		<i>Hindi.</i>				
1,500	242	"Bharat Mitra" (N)	Calcutta ...	Monthly ...	Babu Ambika Prasad Baghai, Hindu, Brahmin; age 40 years.	3,000
3,000 to 10,000	243	"Bir Bharat" (N)	Do. ...	Do. ...	Pandit Ramananda Dobey, Hindu, Brahmin; age 31 years.	1,500
300	244	"Chota Nagpur Dait Patrika" (P)	Ranchi ...	Do. ...	Rev. E. H. Whitley, Christian ...	450
100	245	"Dainik Bharat Mitra" (N)	Calcutta ...	Daily ...	Babu Ram Parat Kar, Hindu, Kshatriya; age 28 years.	300
900	246	"Daragar Daptar" (P)	Do. ...	Monthly ...	Ram Lal Burman, Hindu, Kshatriya; age 28 years.	300
400	247	"Hindi Vangabasi" (N)	Do. ...	Weekly ...	Harikissan Joahar, Hindu, Kshatriya; age 38 years.	5,500
500	248	"Jaina Sidhanta Bhaskar" (P)	Do. ...	Monthly ...	Padmaraj Jaina, Hindu, Jain; age about 40 years.	500
700	249	"Manoranjan" (P)	Do. ...	Do. ...	Ishwari Prasad Sharma, Hindu, Brahmin; age 51 years.	500
2,000	250	"Ratnakar" (P) ...	Do. ...	Do. ...	Hari Kissen Joahar, Hindu, Kshatriya; age 38 years.	1,000
6,000	251	"Sevak" (P) ...	Do. ...	Do. ...	Nawab Zadik Lal, Brahmin; age 31 years.	500
750		<i>Persian.</i>				
300	252	"Gurkha Khabar Kogat" (P)	Darjeeling	Monthly ...	Rev. G. P. Pradhun, Christian; age 61 years.	400
300	253	"Habul-Matin" (N)	Calcutta ...	Weekly ...	Saiyid Jelaluddin, Muhammadan; age 63 years.	1,000

N. B.—(N) stands for newspapers and (P) stands for periodicals.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Poly-lingual.</i>					
254	"Printers' Provider" (P) ...	Calcutta ...	Monthly	S. T. Jones ...	500
255	"Sadhu Samvad" (P) ...	Howrah ...	Do.	Nilananda Chatterji, B.A.; age 36 years	250
<i>Sanskrit.</i>					
256	"Vidyodaya" (P) ...	Calcutta ...	Monthly	Bhaba Bibhutji Bidya Bhushan, B.A., Hindu, Brahmin; age 33 years.	500
<i>Bengali-Sanskrit.</i>					
257	"Aryya Prabha" (P) ...	Chittagong	Monthly	Kunja Behari Tarkasiddhanta, Brahmin.	500
258	"Hindu Patrika" (P) ...	Jessore ...	Do.	Rai Yadu Nath Masumdar Bahadur, Barufibi; age 61 years.	940
259	"Sri Vaishnava Sevika" (P) ...	Calcutta ...	Do.	Hari Mohan Das Thakur ...	400
<i>Urdu.</i>					
260	"Al-Hilal" (N) ...	Calcutta ...	Weekly	Maulana Abul Kalam Asad, Muhammadan; age 33 years.	3,000
261	Do. (N) ...	Do. ...	Daily	Maulana Abdul Kalam Asad, Muhammadan; age 33 years.	.....
262	"Resalat" (P) ...	Do. ...	Do.	Maulvi Golam Hossain, Muhammadan; age about 30 years.	400
263	"Tandrut" (P) ...	Do. ...	Monthly	Dr. Kartic Chandra Bose, Hindu, Kayastha; age 43 years.	500
264	"Negara Baam" (P) ...	Do. ...	Do.	Muhammad Sayed Hossan Askari, B.A., age 26 years, and another.	...
<i>Oriya.</i>					
265	"Prachar" (P) ...	Calcutta ...	Monthly	Radha Charan Das ...	500
266	"Utkal Varta" ...	Do. ...	Weekly	Mani Lal Moharana, Karmakar by caste; age about 50 years.	300

N. E. (N) stands for newspapers and (P) stands for periodicals.

I.—FOREIGN POLITICS.

THE Namai-Muquddas Hablul Matin [Calcutta] of the 28th September publishes a letter from its Bushire correspondent in the course of which it is said: "Some German merchants who were in the Persian Gulf have gone to join the war. This is good. Except port steamers, very few ships come in the port now. The steamer service has also become very irregular. Even the *Hablul Matin* newspaper is not quite regularly received here."

NAMAI-MUQUDDAS
HABUL MATIN,
Sept. 28th, 1914.

2. The Namai-Muquddas Hablul Matin [Calcutta] of the 28th September remarks that now that Europe is at war, Persia should take advantage of this golden opportunity to better her position and put her Government and internal administration on a more secure basis.

NAMAI-MUQUDDAS
HABUL MATIN,
Sept. 28th, 1914.

3. The Hitavadi [Calcutta] of the 2nd October writes:—
Territorial integrity has no particular significance in these days among Western statesmen. The Anglo-Russian Convention professed to guarantee the integrity of Persia, yet all know what the present political condition of that country is. If Germany and Austria had preserved the integrity of Belgium and Servia in the same way, England or Russia could not very well complain, because Germany would have pointed to the Persian example. It is therefore as well that England and Russia did not trust German or Austrian assurances in this connection.

HITAVADI,
Oct. 2nd, 1914.

4. Namai-Muquddas Hablul Matin [Calcutta] of the 28th September learns from its Baghdad correspondent about the arrival of large number of Turkish forces in Baghdad from all sides. Nowadays there is great commotion in the whole of Irak ul-Arab about the mobilisation of soldiers.

NAMAI-MUQUDDAS
HABUL MATIN,
Sept. 28th, 1914.

5. The Calcutta Samachar [Calcutta] of the 28th September says:—
A correspondent of the *Pioneer* has written to say that in Turkey there were three parties in the Government whose attitudes towards the war are different. One party desires to join Germany and fight, one to wait and join the victorious Power, and the third to stand neutral. Then Great Britain and France announced that they would maintain the integrity of Turkey so long as she remained neutral, but otherwise they won't interfere if Russia were to attack Constantinople.

CALCUTTA SAMACHAR,
Sept. 28th, 1914.

6. Al-Hital (Weekly) [Calcutta] of the 30th September takes exception to the reports which have appeared in the Near East regarding the attitude which is said to have been taken up by the Egyptians towards England under the present circumstances. It also refers to the attempts which are being made to persuade Turkey to join this war.

AL-HITAL
(Weekly),
Sept. 30th, 1914.

China and Tibet.

7. The Hitavadi [Calcutta] of the 2nd October has the following:—

HITAVADI,
Oct. 2nd, 1914.

China and Tibet. Terrible Battle in Chiamodo—Victory of China

Finding England and Russia completely engaged in the great war in Europe, China had been attempting to regain its former supremacy over Tibet. Sometime ago the delegates from both Tibet and China met at Simla to settle their common frontier. There was nothing finally settled at this meeting and this is known to all our readers. Subsequently, China began to send its army into Tibet and the Dalai Lama also collected troops to resist China. Now information has been received that in the last week of August there was a terrible battle at the fort of Chunka in the province of Chiamodo. This fort is surrounded by 30 separate stone walls and garrisoned with 4,000 fully-equipped soldiers, besides a band of Tibetan cavalry. The Chinese bombarded the fort incessantly for 3 days and 3 nights. Eventually the Tibetan soldiers were compelled to run away. China has taken possession of a great deal of arms, ammunitions and commissariat supplies. The Chinese army is now advancing towards Lahssa, the capital of Tibet.

II.—HOME ADMINISTRATION.

(a)—Police.

NAYAK,
Oct. 2nd, 1914.

8. The *Nayak* [Calcutta] of the 2nd October has the following:—

Rumoured discovery of cartridges in Calcutta.

We heard the rumour, we heard from our neighbours because we live in that neighbourhood, that the police have discovered four boxes of cartridges by breaking open a certain wall of a certain house in a certain lane near Wellington Street. A B.A. graduate who lived in the house and served Government is said to have been arrested. If this news had been published in any English paper then we would have given out the names and addresses. But when they have suppressed this news we could only hint at it. Nothing can be gained by suppressing such news. Although the papers publish nothing they spread from mouth to mouth and give out such a lot of branches that no good comes out of them, but only evil. In our opinion it is best in these circumstances to publish the truth.

MUHAMMADI,
Oct. 2nd, 1914.

9. The *Muhammadi* [Calcutta] of the 2nd October says that the demonstration recently made by the police in Calcutta, evidently with a view to strike terror into the hearts of

The Police demonstration in Calcutta.

badmashes, caused a panic among the people of the town who imagined all sorts of dangers ahead and gave wicked rumour-mongers an opportunity to circulate all sorts of alarming rumours.

MOSLEM HITAISHI,
Oct. 2nd, 1914.

10. The *Moslem Hitaishi* [Calcutta] of the 2nd October writes:—

A possible cause of Hindu-Moslem ill feeling removed.

Messrs. H. D. Manna and Company, No. 4, Gulu Ostagar's Lane, Calcutta, lately published a price list of medicines into which were incorporated accounts of the lives of some great men. The account of Muhammad's life contained objectionable matter, calculated to wound the susceptibilities of Moslems. The matter was agitated in these columns without avail. We then wrote to the firm's manager, proposing certain amendments in the published account of the Prophet's life, and pending those corrections, the exclusion of Muhammad's life from the price-list altogether. We are glad to say that Bhutnath Babu, the manager of the firm, has accepted our suggestions.

MOSLEM HITAISHI,
Oct. 2nd, 1914.

11. The *Moslem Hitaishi* [Calcutta] of the 2nd October publishes a contradiction of the allegations against the

A contradiction.

Manager of the Sariakandi Tagore estate (noticed in paragraph 8 of the Report on Native Papers for the 12th September 1914), over the signatures of a number of raiyats, Moslem and Hindu.

GRIHASTHA,
Jaistha, 1321 B.E.

12. The *Grihastha* [Calcutta] for Jaistha 1321 B.E., quotes approvingly

Our helplessness.

from the speech of the President of the Comilla Provincial Conference in which he says that the Arms Act has rendered Indians helpless to prevent dacoities and that unless arms are given to them they will not be able to help the Government in suppressing the political dacoities. The people want to help the Government in a practical manner. The only solution of this problem is to permit young men, who did such laudable service during the Burdwan floods, to use arms, so that they may be really helpful to the Government in combating this evil.

(d)—Education.

GRIHASTHA,
Jaistha, 1321 B.E.

13. The *Grihastha* [Calcutta] for Jaistha, 1321 B.E., in reviewing the

The educational problem in Bihar.

speech of the President of the Bihar Provincial Conference in its educational aspect, remarks that the province is rather backward in point of education and every care should be taken to extend its sphere rather than diminish it. If education is made costly, its sphere will be necessarily narrowed down as the majority of the people being poor will fail to reap its benefits. In the opinion of the journal there is but little difference in quality between people educated under the old system and those educated under the new and costly methods.

Referring to the rule limiting the number of students who may be admitted into a class, it remarks that the effect of this rule has been most unsatisfactory inasmuch as no facilities have been offered for the opening up of new sections for the accommodation of the large number of students who seek admission. It strongly objects to the proposal of giving unsuccessful students in an examination a single chance of reappearing in that examination, as that would blast the prospects of many a deserving student who, but for this restriction, would have made his mark in life.

14. The *Muhammadi* [Calcutta] of the 2nd October is sorry to hear that the authorities of the Calcutta University are contemplating to abolish the M.A. classes in Arabic and Persian in the University and protests against it on the ground that no college in Bengal has these classes.

MUHAMMADI,
Oct. 2nd, 1914.

(e)—*Local Self-Government and Municipal Administration.*

15. The *Dainik Chandrika* [Calcutta] of the 6th October writes:—

A Delhi rumour. The Delhi Municipality lately served all its employees drawing less than Rs. 200 per month with a month's notice of discharge. This is leading to all sorts of rumours. Some say that Government is going to abolish the Delhi Municipality and others that the town itself is to be abolished. After all, there is no land to compare with India as a prolific source of rumours.

DAINIK CHANDRIKA,
Oct. 6th, 1914.

16. A paper read by Babu Jamini Kanta Gangopadhyaya before the Jirat-Balagarh village society is reproduced in the *Svastha Samachar* [Calcutta] of Aswin, 1321 B. S. under the marginally noted heading. The paper concludes with the remark that people in the interior of the mufassal are quite in the dark regarding the steps taken by the Government to help them in combating malaria; the Government also is ignorant of the real wants and grievances of the people which fail to reach its ears. Mutual help and co-operation of the people and the Government has therefore become indispensably necessary. The writer suggests as a remedial measure the formation of permanent health committees in each village by the villagers themselves, and advises the Government to do its duty by providing these committees with scientific knowledge, good advice, and necessary pecuniary assistance. With such help from the Government the people can hope to bring back the golden days into this country.

SVASTHA SAMACHAR,
Aswin, 1321.

(g)—*Railways and Communications, including Canals and Irrigation.*

17. The *Sanjay* [Faridpur] of the 25th September complains that when the Chandpur mail from Calcutta arrives every morning at 11-30 A.M. at Rajbari station, there is

A railway complaint. no corresponding train to carry its many passengers booked for Faridpur promptly to that destination. These men have to wait till evening at Rajbari, to their great inconvenience. The train which now runs between Faridpur and Rajbari to meet the Chandpur mail, leaving Goalundo for Calcutta at 2 P.M., can very easily be utilised to obviate this difficulty. Running at a speed of, say, 20 miles an hour, it can leave Rajbari a short while after 11-30 A.M. and arrive at Faridpur, and after a short halt, again go back from Faridpur in ample time to meet the train leaving Rajbari at about 2 P.M.

SANJAY,
Sept. 25th, 1914.

Moreover, the carriages used on this line between Rajbari and Faridpur are sadly worn out and badly need renovation. And they are all unprovided with latrine accommodation.

(h)—*General.*

18. The *Moslem Hitaishi* [Calcutta] of the 2nd October notices a number of complaints of non-delivery of newspapers by postal peons and requests the postal authorities to make proper arrangements for the delivery of newspapers in the mufassal.

MOSLEM HITAIISHI,
Oct. 2nd, 1914.

PRABASI,
ASVIN, 1931.

19. The *Prabasi* [Calcutta] for Asvin, 1931 B. E. does not believe that the partition of Mymensingh. foster the growth of self-government. A man must be permitted some degree of independence in his own acts before he can cultivate a spirit of self-reliance. There cannot be self-government in the true sense of the word unless there is a relaxation of the stern rule and supervision of the Magistrates. The Government may, if it so wish, appoint a Local Government Board, as in England, for the supervision of self-government in every district.

MUHAMMADI,
Oct. 2nd, 1914.

20. The *Muhammadi* [Calcutta] of the 2nd October does not take kindly to the Viceroy's proposal to enter into agreements with the Governments of the self-governing colonies by which definite numbers of Indians might be annually admitted into them. The first and most important grievance of the Indians against the Colonial Governments is that in the colonies they are deprived of the just rights and privileges of British subjects and subjected to all sorts of insults and indignities. An Indian does not enjoy in a British colony even a hundredth part of the freedom he enjoys in England, Germany, France or the United States. In a British colony he is not allowed to use the footpaths or travel first-class or even to descend on the sea-beach. Unless and until these humiliating conditions of Indian life in the colonies are removed, it is best that Indians should not be allowed entry into them. Again, is the agreement spoken of by the Viceroy to be such that if the Colonial Governments annually allow a certain number of Indians entry into the colonies, the Government of India also will, on its side, annually allow the same number of colonials entry into India? Or is the agreement to be one-sided only, that is to say, while the number of Indians finding entry into the colonies will be limited, there will be no limit to the number of colonials entering into India? It is this form of one-sided agreement which is most probably aimed at in the Viceroy's proposal. And we, continues the writer, protest against the Government of India entering into such an agreement with the colonies. We are confident that in course of time Indians will be able to secure, by a united and vigorous protest and agitation, an amelioration of their *status* in the colonies. A one-sided agreement as the above will, however, destroy all prospect of this. If there is to be an agreement, let it be a two-sided one, that is to say, the colonials being given exactly the same treatment in India as they will give to Indians in the colonies. Such an agreement will give us full satisfaction, no matter whether it be to our gain or loss.

GRIHASTHA,
Baishak, 1931 B. E.

21. The *Grihastha* [Calcutta] for Baishak, 1931 B. E., in its review column, referring to the condition of Indians in foreign countries, reminds its readers of the revulsion of feeling and bitterness over the South African question. Speaking of Canada, it says that owing to the increase in the number of foreign settlers during the years 1906 and 1907, the whites there were alarmed and tried to control emigration of Asiatics to Canada and resolved to stop further colonisation by them. The first step they took was to increase the head tax on the Chinese immigrants, but that failed to check the steadily increasing immigration. The Japanese Government came to an agreement with Canada that emigrants to Canada from Japan would not exceed 500 per year. But unfortunately there was no such agreement between India and Canada. Indians being the last to come to Canada had to suffer the utmost rigours of the law. Still there was a separate legislation for Indian colonists, they being the subjects of the British Raj. But to frustrate the Indians, the Government of Canada enacted a strange legislation, the effect of which was to prevent Indians not going direct to Canada from landing in that country. "We Indians," the paper remarks, "are astonished at this piece of legislation. Let Canada be reserved only for the whites; we have no special objection to that; but when people of other nationalities are permitted to go there for purposes of trade, why should there be this enactment for us? Is not our claim to trade in Canada superior to theirs? Indians are weak; is that the reason why there should be so much oppression on them?" It then gives certain concrete instances where even men fulfilling the conditions

imposed by this new law were oppressed, imprisoned and transported. Referring to New Zealand, it says that it is apparent from the news published in the *Times of India* that the Government there is seriously considering the question of how to drive out the Indians with all other Asiatics from that country, as the people of the colony are afraid of the competition of the plain-living Chinese and Hindus.

The European colonists of East Africa also are not well disposed towards the Asiatics whom they are resolved to deprive of their rights.

The paper thus concludes its remarks:—

"Indians, this is your honour? Just think what you are before the eyes of the world. This stigma will not be wiped out until you become men. Be men again and let the people of the world understand that you were not born to live the purposeless life of a worm!

See, men in foreign lands are shedding tears of sympathy for you. Men of action in England are striving to relieve your distress in Africa. Many Englishmen are also helping you in Canada. A judge there has released 34 of the accused, declaring the order of the Government to be illegal. And you cannot do anything for them! Is this not lamentable?"

22. The *Calcutta Samachar* [Calcutta] (special evening issue) of the 30th

"Don't be alarmed."

September has the following under the marginally noted heading:—

We are convinced that the causeless alarm which grew among the misled people on account of the riot at Budge-Budge will disappear on a perusal of the Government *communiqué* which we have published above, and the people will understand what the actual facts are. We hope that people will not be troubled with groundless anxiety and will continue to do their own business in peace.

23. The *Nayak* [Calcutta] of the 3rd October writes thus with reference to the Budge-Budge riot:—

"Mountain of a Mole-hill."

In an evil moment certain Sikhs started in a Japanese steamer called *Komagata Maru* to colonise and earn money in British Columbia in Canada; in an inauspicious moment Gurdit Singh attempted to waste the country's wealth in this ineffective enterprise, pouring out money from his own pocket. From the beginning to the end this enterprise did no good; its finale was terrible. We have been saying this from the very first attempt of the *Komagata Maru* and we repeat it again. White and black never mix with each other, will never mix in future. Though she defeated Russia, Japan has not yet been able to attain the position of an European Power. It is not right for Indians to be eager for that in which Japan has failed.

Now the Sikhs of the *Komagata Maru* have returned to their own country, as a result of the endless compassion and ceaseless efforts of the Viceroy Lord Hardinge. As soon as they came they fell into great trouble. There is now the conflagration of a terrible war in Europe; being desirous of the success of our Sovereign's nation, we too are offering ourselves as sacrifices to that conflagration. Such a riot can do no good to any party at such a juncture. We want to know who is responsible for this occurrence? Is it necessary for us to explain to our authorities that those who can go to distant Columbia, abandoning their own country and their own people in order to earn wealth, do not care for their lives, that they are far more spirited and arrogant than the ordinary Hindu? They have returned home full of discontent on account of the treatment they received from the British in Canada. Yet their persons were not searched to see if they possessed any lethal weapons when they disembarked. Did not Sir Frederick Halliday know that a revolver can be concealed in the loin-cloth? Whom shall we now make responsible for all these homicides, for the wounds and deaths of so many able British officers?

We understand that these Sikhs wanted to come to Calcutta; why were they not allowed to do so? Could not the police force which controls ten lakhs of men and women, keep these three hundred destitute Sikhs within the bounds of law for a few days? Our faith in the ability of the Calcutta Police is not so feeble that we would at once be convinced that anarchy will reign in Calcutta as soon as these three hundred Sikhs entered here. This is not the real reason. There are many among the authorities who love to make

CALCUTTA SAMACHAR
(Special evening
issue).
Sept. 30th, 1914.

NAYAK,
Oct. 3rd, 1914.

Mountains out of Mole-hills. The affair has assumed such a terrible form as some of them were implicated in it. You (the authorities) do not understand how awful the consequences of this bloody riot at Budge-Budge will be or has already become. You do not know with what cunning the calumny of the British is being spread all over the country. How will you understand what false rumours will be spread out of this Budge-Budge affair and try to blacken your methods of administration? How can you understand what evil wicked people out of sheer devilry spread awful lies in every city of India, particularly Northern India, in every village of the Punjab, in market places, on the roads and at bathing places?

Alas! Lord Hardinge! Our eyes burst into tears with sorrow thinking of your position! You are labouring night and day to perform your duty, distracted at the loss of your wife, worried over your wounded son, alone with the weight of the cares of this vast India, ignoring sorrow and grief! With what efforts you are keeping the thirty crores of Indian men and women quiet and contented, favourable to the British Government. And your subordinate officials are making all your efforts unsuccessful by their imprudence. Say, as Sir Isaac Newton said to his dog Diamond, "Alas, Diamond! You know not what you have done!" You also say like him, "Alas, officials at Calcutta! You know not what you have done!" Lord Hardinge will have to suffer much trouble in clearing the reeking mud of Budge-Budge. Lord Carmichael will have to weep, sitting in Darjeeling.

NAYAK,
Oct. 5th, 1914.

24. The *Nayat* [Calcutta] of the 5th October writes thus in reference to the Budge-Budge riot:—

"We appeal to you."

We blame the Sikhs for the incident which took place on their arrival at Budge-Budge and we do not praise the wisdom of the English officers concerned in it. The Sikhs have had to undergo a terrible expiation for the wrong they did. They have been floating about on the sea all these months, have wandered about from one *ghat* (landing stage) to another like weeds during the flood-tide; they were without food and without raiment, their sufferings have known no end, and at last on their return to their own country, at the very door of their homes, some have lost their lives, others have been wounded, and those that have survived have dispersed in various directions in fear of their lives. Many have been arrested by the police. If, in addition, a criminal prosecution is undertaken (against them) it will be (like) applying salt to a raw wound.

From a perusal of the *communiqué* issued by Government, we have not yet been able to gather why this unfortunate incident at all came about. It is not yet known who fired the first shot, which side it was that first overstepped the bounds of the law. If it was the Sikhs who took to lawless acts first, they were promptly punished therefor. If it was the arrogance of the English officials which brought about an incident like this, then, too, it must be said that they got their thrashing then and there. When both parties have thus reaped the fullest measure of profit, would it not be as well to suppress this affair at this stage? We shall explain with some little frankness why we say so:—

(1) If legal proceedings in connection with this incident are undertaken, discontent will be aggravated instead of diminished.

(2) We see and realise every day in the city and we receive reports also from the mufassal, that there are many men actively going about trying to spread false rumours so as to bring the English into discredit. What was to have happened at Budge-Budge has happened; and if the aftermath is to be dragged into the criminal courts, these mischief-mongers will find their work made easier.

The *Komagata Maru* Sikhs have returned to this country almost lifeless. Before they had returned to their homes many of them had to die. Many others had to flee for their lives. If, in addition, those who have been arrested are criminally prosecuted, it will be like striking a corpse with a scimitar. Those who are now blaming the Sikhs will then advocate their cause. Such being the case, would it not be as well to let off the arrested Sikhs? Gurdit Singh is a self-sacrificing man, a man of charity. Even if he deserves more than his fair share of blame in this affair, people will forgive him all his faults because of his virtues of charity and renunciation. If he is

punished, they will deify and render him worship. It will not be the part of wisdom to bring honour upon a deluded Indian in this fashion by punishing him.

25. The *Nayak* [Calcutta] of the 8th October concludes its comments on the Budge-Budge riot in an article named as in the margin.

NAYAK,
Oct. 8th, 1914.

"The consequences of compassion."

"Those who read newspapers as well as those who don't or can't, know in full detail the troubles which befell the Sikhs who had attempted to go to Canada in the *Komagata Maru*, when they landed at Budge-Budge. But many people do not know of the arrangements made to show them compassion by the Viceroy Lord Hardinge and our generous Governor Lord Carmichael. We publish what rumours we have heard in this respect.

"These misguided Sikhs have been floating on the sea for the last six months or more. Their cloths were dirty and worn out. Hearing this, Mr. Plowden, the Chief of the Bengal Police, boarded the steamer at Kalpi with 50 *thans* of cloth and Rs. 1,500 in cash, to reclothe them and succour them with money. We understand that the Sikhs were delighted with the courtesy and pleasant treatment of Mr. Plowden. After Mr. Plowden returned the steamer came and anchored at Budge-Budge on Saturday, the first day of the Puja. The Sikhs were not allowed to disembark for three days, Saturday, Sunday and Monday. We hear that they desired to visit the Temple of Kali during the Pujas, but their wish was not gratified.

"To escort them to the Punjab came Mr. Humphreys, a Deputy Commissioner, and Mr. Petrie, Superintendent of Delhi Police, together with four or five European sergeants, two Inspectors, three detectives and twelve constables of the Punjab Police. Besides these, there were present at Budge-Budge Sir William Duke of Bengal, Sir Frederick Halliday, Commissioner of Police, Calcutta, the Hon'ble Mr. Cumming, Chief Secretary, Mr. Donald, Magistrate of the 24-Parganas, four Deputy Commissioners, twenty-six sergeants and four companies of constables of the Calcutta Police, two companies of European Fusilier soldiers, the Assistant Traffic Superintendent of the Eastern Bengal State Railway, and fifty constables of the Railway Police. Government spent over a lakh of rupees to bring these 300 Sikhs to India and to send them home. Of course, we are bound to applaud these arrangements prompted by compassion. But we think that thousands of rupees must be spent again in searching for them and in their arrest, considering the way the search is conducted. We ask, were these Sikhs brought home at a such cost in order to endure such sufferings?

"We are bound to admit that there were evil-minded, wicked men among them. We would have had no reason to say all this if these only were searched out and punished. A Sikh does not easily shave his head and beard or disguise himself as a Bengali. They would never have done any such acts contrary to the practice of their religion unless it was to save their lives. We hear that 85 Sikhs have not yet been arrested. If they had been, 321 Sikhs in all would have been accounted for. Of course, they have done wrong. They have killed and wounded with revolver shots European officers of high rank, and for this they should be punished according to the law. But why did they commit such acts? Every one is asking this question. Many want to enquire also why the wicked among them excited them in this way. The Government of India and Lord Hardinge, out of compassion, desired to reach them home in safety. Why were they put into all this trouble at the very door of their home? We think there must be something in this. Until that something is published many people will say many things, wicked people will misinterpret the benevolent intentions of Government and spread the calumny of the ruling race. So we say that it will do a lot of good if Government issues a further *communiqué* on the subject. We have said before and we again repeat that what was to have happened has happened, but the people of the country will be pleased if the remaining few Sikhs are not dragged this way and that. We keep no inside information, but we are bound to echo what people of the country are saying. So we have published these three articles in our successive issues, describing the events of this affair and the story of the sufferings as we heard from the lips of the people."

DAINIK CHANDRIKA,
Oct. 3rd, 1914.

26. The *Dainik Chandrika* [Calcutta] of the 3rd October, referring to the Budge-Budge riot, says that most probably the passengers of the *Komagata Maru* received some

The Budge-Budge riot. very wicked instructions from anarchists in America and Japan. The Sikh community is well known for its devoted loyalty to the British Raj, a loyalty that remained unflinching even during the trying times of the Sepoy Mutiny. It is, therefore, to be extremely regretted that some members of this community should now, when all India is offering her all to the service of the British Raj in the war in Europe, causelessly and treacherously attack, assault and kill a number of officials and policemen sent to them for their good. However that may be, the Government in its *communiqué* on the subject says that "it was aware of the existence of a certain amount of political discontent amongst some of the passengers" of the *Komagata Maru*. If such was the case, remarks the *Empire* newspaper, why were they allowed to land with arms and weapons on them? In our opinion, concludes the writer, some of the foolish passengers misunderstood the good intentions of the Government of Bengal towards them and thoughtlessly brought about the regrettable incident.

CALCUTTA SAMACHAR,
Oct. 6th, 1914.

27. The *Calcutta Samachar* [Calcutta] of the 6th October, in referring to Budge-Budge riot, says:—From the *communiqué* which has been issued by the Government of

Opportunity for mercy. Bengal, it appears that through some misapprehension guns were fired and some whites and some blacks were killed and wounded.

From the accounts published in the English dailies it is clear that there were about 320 to 330 passengers on board the *Komagata Maru*, who reached Budge-Budge. But taking into consideration the number of those wounded and killed and arrested there appears to be some discrepancy. The Police is not aware of there being more than 150 men. It appears from this that the rest have fled. Seeing the enthusiasm about the arrests, people think that in future there will be started criminal proceedings against these people. When this riot has led to the destruction of human life then, according to the English law, the accused persons may be severely punished, so much so that there is a possibility of some 10 or 15 persons being hanged. Now this is our prayer to the universally honoured Government of ours, that what was to have happened has taken place; it will not be thought well-considered if in future a case is started and the matter is carried to extremities. Government is well aware that from the Punjab to Bengal false reports are finding currency among the people, through stories circulated by ignorant persons. The starting of the case will favour an increase in the number of these story-tellers. In Calcutta many wild rumours are floating. People entertain grave doubts about the matter. If at this moment the all-powerful Government out of mercy sets free these Sikhs, then the subjects will be pleased and will put to shame the story-tellers. The position of the Sikhs among the loyal peoples of India is not low. In war tactics they are the peer of the British. For the enhancement of the glory of the English they have been always offering their heart, soul and money. They have given strong proofs of their sympathy for the British by helping them during the Mutiny of 1857. It is for the Government to judge whether it is necessary to punish these few misguided Sikhs or not. Our duty is only to pray for mercy.

VI.—MISCELLANEOUS.

DAINIK CHANDRIKA,
Oct. 6th, 1914.

28. The *Dainik Chandrika* [Calcutta] of the 6th October quotes the following passages from a recent speech by Lord Curzon regarding the use of Indian troops in the war:—

English public feeling and India. "It would be an act of folly to refrain from using troops who were not inferior to any, but in some respects the most efficient of the whole army. Why when we wanted every man we could get, should we refrain from employing them because the sun happened to have looked upon them and made them dark?" And writes thus in comment:—

If English public feeling continues to be equally well disposed towards India in more prosperous times, then, indeed, whatever the losses may be inflicted on the world at large by the war, India will have been a great gainer by it.

29. The *Calcutta Samachar* [Calcutta] of the 6th October says that when Lord Curzon was the Viceroy of India he called the Indians liars, hypocrites, and what not. The very same Lord Curzon is to-day saying that there is no difference between the Indians and the superior races of Europe. They have become dark-skinned through the influence of the sun. But in spite of the colour of their skin they are gentlemen. Unlike the Germans, the Rajputs, the Sikhs, the Pathans, and even the Gurkhas and the Beluchis are never guilty of inhumanity to women and children and old men. Bravo Lord Curzon! And glory to you Indians that after such a long time right things have been said about you.

CALCUTTA SAMACHAR,
Oct. 6th, 1914.

30. The *Dainik Chandrika* [Calcutta] of the 5th October, referring to the landing of the Indian troops in France, says that when the Germans will meet these noble minded heroic Indian soldiers they will see that bravery in war is not incompatible with sympathy and kindness towards the defeated and that victory is not necessarily followed by savagery and brutality. The fears of the *Pioneer* that the Indian soldiers will be no match for the European soldiers trained and equipped to perfection according to modern science are perfectly groundless. They will, in a short time, make themselves thoroughly acquainted with the tactics of European warfare, and then their courage and intrepidity will make them victorious wherever they will go. The Press in France and England are full of high praise for them. Sooner or later Germany's pride is bound to be humbled, and then when peace will again reign on earth, the Indians will, by the grace of England, be ranked equally with other civilised nations. Such is the trend of the *Times*' writings. May this feeling of the *Times* towards the Indians never alter.

DAINIK CHANDRIKA,
Oct. 5th, 1914.

31. The *Muhammadi* [Calcutta] of the 2nd October takes the *Pioneer* severely to task for doubting India's loyalty to the British Crown. From the Viceroy in India to the Prime Minister in England, every one has lauded India's loyalty. This has been unbearable to the Anglo-Indian editors whose fixed policy has always been to charge Indians with disloyalty. In fact, the charge of disloyalty is the principal weapon in the hands of Anglo-Indians against India's political ambitions. This is why the talk of India's loyalty has caused heart burning to the *Pioneer*, so that it is vomiting venom on all Indians, high and low. Does not Government see this and realise what amount of discontent is created in the country by this sort of writing? Are the rigours of the Press Act and the tactics of detective police officers intended merely for Indians? It will be a great pity if no step is taken to punish the *Pioneer* in this connection.

MUHAMMADI,
Oct. 2nd, 1914.

32. The *Calcutta Samachar* [Calcutta] of the 6th October, in referring to the laudatory remarks made by the *Times* on the landing of seventy thousand Indian soldiers in France says that people imagine that India will be granted self-government after the war is over. We shall accept this gift from the King with bent heads. But will our weakness and our poverty be removed by our obtaining this self-government only?

CALCUTTA SAMACHAR,
Oct. 6th, 1914.

33. The *Nayak* [Calcutta] of the 6th October writes :—
There is a general impression in British military circles that an invasion of England or Ireland is part of Germany's present plan of campaign. The task will be a most difficult one, but Germany is said to be resolved on attempting it. There is a Biblical reference to the Lord first turning blind those whom he will kill. If the Germans really mean to invade England, it will mean that the day of their doom is at hand. A lamp before expiring burns brightly for a time and then in an instant all is darkness.

NAYAK,
Oct. 6th, 1914.

34. The *Nayak* [Calcutta] of the 2nd October says :—
The German Emperor has his younger brother's wife* on one side and the dirty drain on the other. Once he is starting towards his brother's wife, that is, the British soldiers, next, he is looking at the dirty ditch of Russia. He cannot escape, there is no way to escape; perhaps he will be forever tied up between these two.

NAYAK,
Oct. 2nd, 1914.

No escape for the German Emperor.

* A Bengalee Hindu may not look at, touch, or go towards his younger brother's wife.

DAINIK CHANDRIKA,
Oct. 5th, 1914.

35. Speaking of the Kaiser's reference to the English army in France as "the contemptible little army," the *Dainik Chandrika* [Calcutta] of the 5th October says that it is this contemptible little army which has been carrying havoc among the valiant troops of the Kaiser and before whose bayonet charges German soldiers are flying like chaff before the wind. Indeed, the Kaiser seems to be lost to all sense of shame!

DAINIK CHANDRIKA,
Oct. 6th, 1914.

36. The *Dainik Chandrika* [Calcutta] of the 6th October writes:—
Cholera and other epidemics in Germany. Cholera and other epidemics have broken out at Vienna and parts of Germany. This is proof that Providence intends that Germany is bound to suffer grievously in this war. Her future is dark indeed.

AL-HILAL,
(Weekly)
Sept. 30th, 1914.

37. *Al-Hilal* [Calcutta] of the 30th September publishes an article entitled as in the margin. It runs thus:—
The famous revolutionary philosopher of France, Rousseau, says: "The true measure of human nature is in the hands of War and that alone is the correct measure."

The strange "Emden."

This is perfectly true, because in times of war those who confront us are not friends for whom the angelic part of our nature is moved and to whom we become kind and generous like the heavenly beings; but they are enemies in contemplating whom there is mixed up a feeling of anger, wrath and revenge. The demon of anger closes the angelic side of our nature. At such moments we appear without any veil to conceal our passions and the world can therefore correctly perceive our real nature.

This (war) is the true place for (testing) humanity. To friends even the brutes in the jungles can show justice, but man alone can do this towards enemies as well. If our justice is only meant for our friends, then we are in no way superior to the dog which rolls at the feet of man and lives on the scraps from his table but which nevertheless is ever ready to attack the cat. Christ said: "If you love only those who love you, what reward is there for you?" Though unfortunately the world has always acted contrary to this teaching and history and ocular demonstration both point to this that man has always reserved only for his friends and not for all the best side of his moral nature, yet there have existed some upright persons who have given evidence of their justice and magnanimity even under the sword and have esteemed the good qualities of their enemies and rivals far above those of their friends.

Many events have been preserved in History in which a brave man has praised the courage of his enemy and returned and bound round his loins the sword which had dropped to the ground. In Arabia during the period of ignorance no man was considered so mean as the one who showed miserliness in appreciating bravery and courage in an enemy. If only the events of one period in respect of the justice shown to her worst enemies by Islam be collected, it will fill up whole pages of history.

So prominent was the spirit of chivalry among the Rajputs, coupled with their celebrated bravery through all ages, that every grain of sand is to-day proud of them. In the West the knights of France and Germany used to praise so highly the bravery of their rivals that even their best friends could not equal them in this.

There are many such events in those ages, which have been described in history as the period of barbarism and darkness, when man was without the light of learning and civilisation, the full sun of which is to-day shining in the brain of every civilised man. What is the state of that spirit now when the world has advanced and when learning and civilisation have sent him up to the very zenith of progress? We will not proceed to give an immediate answer to this question; because this world-embracing war has made every part of the earth a burning field of trial; and the very greatest and the most civilised of the nations are exposing themselves in their true characters in the lime-light of the war. We must nevertheless await the unfolding of the whole drama to enable us to judge upon the full facts. In

spite of this, we should try not to forget the truth about this moral nature of humanity, and keeping this in view we should try to do justice to the closest of our enemies.

Germany is fighting in France, Austria is hotly engaged with her enemy on the shores of the Adriatic. In Galicia Russia is encircling in her nets lakhs of men like so many fishes. All these events are so distant from us that we cannot see them with our eyes. The eyes that have been given to us for seeing have not sufficient light in them. By a lucky chance one face of the enemy has appeared to us and is so near us that we can discern every feature of that face from our house tops. This is the strange *Emden* which suddenly arrived on the Indian seas and became visible before the big cities situated on the coasts of India. Now there is no further necessity to imagine our enemy from a distance of 30,000 miles, because he whom we wanted to see has come to us of his own accord after traversing the intermediate space. Now we shall see him and try to be just to him, whoever he may be and whatever he may be doing.

Posterity will remember us and there will be no greater disgrace to us if, instead of being known as honest and impartial judges, we are recorded as bigoted, narrow-minded and subverters of justice.

Yes, it is true the *Emden* has come to us not as a friend but as an enemy. She has sunk our ships, thrown shells, and destroyed life and property, but the claims of justice are above friendship and enmity. She has left for our remembrance many tokens of her magnanimity.

In spite of her power to destroy, she spared our lives. Let us even do this much for her and not destroy the records of her chivalric conduct on the leaves of paper, and just as she has left her mementoes for our remembrance, let us not forget to remember our own sense of justice.

(The first invasion of India by the Sea.)

Our first and foremost natural duty is this, that we should without reservation praise the self-sacrifice and bravery of that individual who has with this fatal courage exposed herself on the seas not a single corner of which is friendly to her. India is a vast empire whose maritime cities are all densely populated, and the reputation of whose excellent administration is not a hidden secret. To enter alone into such a country with a few guns and then defiantly expose every place of concealment is certainly such a remarkable example of human bravery and noble determination. Though this has been done by our enemy, we are not so wanting in justice as not to praise her greatness. *The Statesman* writes that "the chivalry shown by the *Emden* in sparing the lives of captives and dealing with them magnanimously is of such a character that, if it had not been a period of war, we would have prayed for her," but we say that the first inimical step which the *Emden* has taken unaided, has shed such an influence over the world and is such an event that if it had not been the times of war, then we would have sung in praise of its high resolve.

The geographical position of India is such that it is enclosed on three sides by sea, and there is only one side on the north where a few passes and valleys in the mountain ranges connect it with Persia, Central Asia, Tibet, China, and Kashgar.

Invasions in the past were by this land route. The invading forces were confined only to the land surface of the earth. That is why the sea coasts always remained safe against attacks. From the times of Alexander the Great down to Ahmad Shah Abdali, all invasions were made through this northern gate. It is true that the Dutch and the French, and lastly the English, came by the sea, but these were not military attacks, but only the invasions of bodies of merchants, though subsequently they assumed the aspect of military conquests. So in the history of India the throwing of shells in the Bay of Bengal and into Madras is unique from this standpoint, that in this there appears to be such a step towards an attack by the sea as never happened before in the history of India. The 25 shells of Madras have secured for themselves pages in the history of the 'first attack by the sea.' From information previously received it appears that the *Emden* is a cruiser attached to the Eastern German

Fleet. On the 6th September the news of her being sunk had been given to us. Under these circumstances it is not difficult for us to trace out her course during this strange enterprise on the sea.

Consider for a moment that she had been lost in the watery wastes of the Pacific, but now she had advanced towards India. She must have passed by the Philippine Islands and reached the South China Sea. Then in front of her must have been the islands of the Eastern Archipelago, the largest city among which is Singapore, and on her left there must have been the Dutch possessions. She must have been compelled by her needs to show herself at these places and then must have touched at some port to take coal. Then she proceeded again and entered the straits on one side of which is Penang and on the other Sumatra. After crossing this she appeared in the Indian Ocean. Now on her right was Rangoon and Burma and that eastern corner of the map of India which is like one of the legs of a pair of scissors on either shore of the Bay of Bengal. If she had proceeded to the left, there was Madras and Colombo. But she proceeded towards Calcutta and opening the mouth of her guns, captured every coming ship, till she reached the mouth of the Hooghly, the plain intention being to reach Calcutta, because there are always present there lines of vessels for use in guarding, convoy, piloting and military transport.

After this she went towards Rangoon, but changed her mind on the way and turning to the left appeared at Madras, and after shelling it, proceeded to Colombo and also appeared before Pondicherry.

It is not known if she was in the Pacific, in what part she came to life after death. It is impossible to gauge the exact distance. Yet we can measure from the Philippines. From Manila to Penang is 1,700 miles. From Penang to Puri (the minarets of whose temples were seen by the prisoners made by the *Emden*) is exactly 1,000 miles. So she completed a voyage of 2,700 miles for the sake of this attack. Besides these, there is the whole distance between the Eastern Archipelago to the China Sea.

Now consider what conclusions can be drawn from this array of facts:—

(1) In the China Sea Japan is one of the strong naval Powers of the world. Beyond Kiao-Chao there are the British possessions in China and the port of Hongkong. But in spite of this the *Emden* remained safe.

(2) There has not hitherto been any example of a naval invasion of India, but the *Emden* has been the first to draw attention to an attack on the sea-coasts, though, according to the accounts received, she is only a third-class cruiser armed with four-inch guns and is alone. The century-old fortifications and military preparations of India are known throughout the world; but in spite of all, her courage overcame the dread of these instruments of war.

(3) Over the islands of the Philippines America holds sway. Did she appear among those coasts?

(4) Britain rules in Singapore. The existence of the *Emden* must have been known there. However small this armed cruiser may be, naught prevailed against her on the Indian seas, whatever might have happened if she appeared in the North Sea!

(5) Java and neighbourhood are under the Dutch. Is it not possible that they may have been helping German ships and supplying them with necessities?

(6) From the China Sea to Further India is only 2,500 miles which can be traversed by a battleship in seven days, and Japan has not up to this time been able to take possession Kiao-Chao!

(7) The Captain of the *Emden* possesses wonder-striking courage and daring, bravery, self-sacrifice and fearlessness. What an amount of information must he also possess regarding land and sea, so delicate, so thorough and so accurate! He has kept watch over the wireless stations. He steered clear of the dangers of the coast. He did not go to Rangoon because there was danger, but he proceeded to Madras where there was no danger. He has performed his tasks as if he was acquainted with all information regarding India.

38. The *Hitavadi* [Calcutta] of the 2nd October writes that people ought not to blame the authorities for having failed so far to capture the *Emden*. They ought to realise

The *Emden* raids. the difficulties in preventing raids like there on the immense expanse of the Bay of Bengal. It may not be possible to capture quickly a small vessel like

this, even if the whole of the Bay were dotted over with British warships. We ought in fact to be prepared for these raids. It is to the credit of the British Navy that they have been able to keep open the trade routes on the Pacific Ocean, on which there are a number of other German cruisers at large. It is impossible under present conditions to prevent the occasional sinking of stray vessels on the high seas. The active career of cruisers like the *Emden* depends on a supply of coal, food and ammunition. The first two may be obtained from the captured vessels, but the stock of the last named is bound to run short sooner or later, for there is no centre of German influence whence it can be replenished under existing conditions. This alone will put an end to the mischievous activities of cruisers like this in course of time.

39. The following occurs in the *Nayak* [Calcutta] of the 3rd October:—

Will the *Emden* be soon caught? Whatever one may say, the *Emden* is not going to be caught soon. Of course, it is different if she is caught by chance. At present there is no British warship in these parts fast enough to catch the *Emden*. Those that are, are busy destroying the German naval power in the North Sea or disabling the German navy in the Pacific Ocean. Consequently, the *Emden* will continue to enact the deeds of Hanuman, in good health and happy spirits. It will not do to be worried by this. The fruit grows slowly, soon the German pride will be humbled, the *Emden* will be captured.

40. The *Nayak* [Calcutta] of the 3rd October says:—

Injudicious treatment of Germans in India by the English. Do you know the real facts? When England and Germany were friends, England was incautious, and showed Germany all the secrets of this country. There is not a single great factory where there is no German workman. Germany keeps information of every thing inside and outside India. In many ways, by many methods, Germany has influenced Indians. Those who ate Germany's salt before are now singing her praises. The Germans are not friendless in India. Consequently the *Emden* is dancing about like a spoilt child. We request the authorities to proceed cautiously with eyes open.

41. The *Nayak* [Calcutta] of the 3rd October writes:—

Traits of English character and the war. The war has brought to light some of the noblest traits in the character of Englishmen. All sections of the population regardless of rank and status are working with equal zeal for their common country. All political differences have ceased; men of the highest social status are doing the humblest work in the country's cause. Lord Dalmeny, son of Lord Rosebery, is acting as a postal peon and the Duke of Westminster as an orderly. There is no rich family in the kingdom which has not a son engaged in the war actually or preparing for it. All losses in the army are being promptly made good. All are loyally obeying orders, facing death calmly in the process. Can our anglicised Bengali Babus here imitate what these Englishmen, from the King downwards, are doing? After all, in this world, power and authority belong to those who actually deserve them by their character. So long as Englishmen possess the virtues they are now displaying, their political predominance in the world can never be shaken. Indians though they may be men are not Englishmen. In seeking to pass themselves off as Englishmen, they merely make themselves ridiculous, much as a frog would do if, because it is a four-footed creature, it claimed to be of the same class as an elephant.

"The military situation."

42. The *Hitavadi* [Calcutta] of the 2nd October writes:—

The telegrams from the seat of war are frequently unintelligible and sometimes even contradictory. The authorities do not deem it expedient to give out all that is happening. On the sea there has been no real fight yet fought. The battle of Heligoland which recently took place is of interest as only affording a sample of the character of the struggle which is going on. So far both Germans and the British have lost 10 war vessels each. On land the armies are facing each other along a front extending for about 140 miles, from Noyan (north of Paris) to Verdun (on the east). The fight here has continued from the 13th September to the 27th September last, and no party

NAYAK,
Oct. 3rd, 1914.

NAYAK,
Oct. 3rd, 1914.

NAYAK,
Oct. 3rd, 1914.

HITAVADI,
Oct. 2nd, 1914.

has gained any decisive advantage—the telegrams reporting that the Allies have made a small headway in some places. To sum up the situation, the Germans had approached within 12 miles of Paris but had to fall back because of Allied attack and they are now occupying a position 60 or 70 miles away from Paris.

DAILY BASUMATI,
Oct. 3rd, 1914.

43. The *Daily Basumati* [Calcutta] of the 3rd October, in reviewing the situation, says that there has been practically no change in the situation of late. Terrible fighting

"The state of the war."

is going on on the banks of the Aisne with as yet no decisive results. This much, however, is certain, that all the plans of Germany have been upset by the turn events have taken. Her plan was to crush France first and then to turn towards Russia within two months from the commencement of hostilities.

MUHAMMADI,
Oct. 2nd, 1914.

44. In the course of a review of war news, the *Muhammadi* [Calcutta] of the 2nd October says that the situation is, on the whole, continuing unaltered in France, but there

"War topics."

are sufficient reasons to suppose that the Russian forces have received a check in their march towards Austria and have receded from places on the Prussian frontier. The fact that Japan, which defeated 20 lakhs of Russian soldiers and easily destroyed the Baltic fleet during the Russo-Japanese war, has not yet been able to conquer 3,000 Germans at Kiauchau, has naturally caused uneasiness in the minds of thoughtful men. It was given out at the very outset that for some time no news would be forthcoming regarding Japan's war with Germany. It behoves the British Government to relieve the anxiety in the public mind in this matter.

HITAVADI,
Oct. 2nd, 1914.

The war.

45. The *Hitavadi* [Calcutta] of the 2nd October has the following:—

Those who know the circumstances are saying that this war will not end in a few weeks as the Franco-Russian war of 1870. It will take a very long time to end. If this is true, then there is no reason for rejoicing or lamenting if there is a victory or defeat in a single battle. If the Germans are defeated in the present campaign that will not be counted as her last defeat and similarly if France and England be defeated now, that will never be considered to be their final overthrow; for this reason no one should be agitated at the news of the results of battles. The pity of it is that our Anglo-Indian contemporaries have none of them been able to keep a cool head.

PRAVASI
Aswin 1321, B. E.

46. The *Pravasi* [Calcutta] for Aswin, 1321 B. E. has an article entitled

"Japan not a well-wisher of India."

"Japan not a well-wisher of India," in which it says that it is the object of Japan to fill her coffers with the wealth of India by offering her goods to

Indian markets like other nations. To an Indian Japanese goods are as much foreign as those of other countries, and it is not desirable that an Indian should prefer Japanese to other goods.

It is the firm conviction of Japan that India will never be able to compete with her. She is exultant over the worthlessness and incapacity of Indians.

BIR BHARAT,
(Supplement.)
Sept. 29th, 1914.

47. The *Bir Bharat* [Calcutta] of the 29th September advises the Hindusthanies and the Marwaries not to allow fear to get on their nerves. It asks them not to leave

Calcutta as there is no cause for fear. The might of British arms is visible in every quarter of the globe.

NAYAK,
Oct. 2nd, 1914.

48. The *Nayak* [Calcutta] of the 2nd October has the following:—

The *Nayak's* Vijaya greetings.

In the very beginning and before everything else we embrace and bless Mr. Kiran Chandra De

because he is our Ganapati. The gods will understand our writing in exactly the way in which he interprets them.

In the next instance we embrace and salute Lord Carmichael and the administrators of Bengal. We bless them that the good Saraswati may alone sit on their shoulders. May they look upon us with propitious eyes.

In the third instance we embrace and salute Sir Halliday and the wounded police soldiers. We bless them that they may soon recover and enter into their duties and remain immortal.

4th item. Come brother! incarnation of the great warrior Hanuman! follower of that great servant of Rama! the great sailor of the ship *Emden*!

we embrace you. In this Kali Juga, you alone revived the ancient deeds of the Treta Juga, you enacted the burning of Lanka in Madras, the devastation of the forest of Madhu in the Maldives, and the search of the forest of Asoka in the Bay of Bengal. If we could find you we would put you into a cage and feed you with ripe plantains or taking you to Ajodhya, collect offerings from the hordes of Hanuman Singhs (up-country devotees). You are a humourist, a good man, a devoted Vaisnab, we really want to embrace you.

49. The *Daily Basumati* [Calcutta] of the 5th October says:—

"Turning the war to advantage"—raising of prices.

The interruption caused by the war to trade is proving a source of great trouble and hardship to the Indians. If the present state of things continues long many merchant offices will be compelled to dispense with the services of their staff. One German firm has already been obliged to close business and it cannot be denied that many a poor man has lost employment in consequence. There is no demand for jute in the market. Consequently, its price has gone down to even less than Rs. 3½ per maund. This deplorable condition of jute trade has deprived large numbers of people, cultivators and middlemen, of their means of livelihood. Over and above this intense hardship there is malaria preying on thousands of poor Bengalis every year. This year, moreover, the suffering caused by malaria and other diseases has been greatly aggravated by the fact of dealers in medicines having highly raised the prices of quinine and other medicines on the pretext of the war. Such conduct on the part of dealers in medicines is very reprehensible and needs to be checked by the Government. Of course, the loss and inconvenience caused to us by the war are nothing compared to the loss and inconvenience caused by it to the English people. But as we are very poor we have not the strength to resist even the small loss and inconvenience we have been put to. However that may be, we must bear all this with a cheerful heart, specially when our Government is trying its best to relieve our sufferings as soon as possible.

50. The *Moslem Hitaishi* [Calcutta] of the 2nd October writes:—

High prices of food-stuffs in Calcutta.

Food-stuffs are getting dearer and dearer in Calcutta. It is true that the prices of rice have not risen. On the other hand, fish and meat are extremely scarce. *Rui* fish sells at from As. 12 to Re. 1 per seer. The supply of Hilsa fish is scarce and other fish are almost equally dear. Vegetables are no cheaper. Sugar is selling very dear also. The poor and middle classes are feeling the pinch. Many of the wage-earning classes have been thrown out of work. The prices of necessities of life other than food-stuffs are also high; even house-rents are rising. Large numbers of people are sitting idle without employment because of the stoppage of the shipping traffic.

51. The *Moslem Hitaishi* [Calcutta] of the 2nd October writes:—

"About jute."

The present yearly demand for jute all the world over is 350 million maunds. If the raiyats in Bengal restrict their output of this commodity to this amount they can control its price. But they grow an excessive quantity of it and thus place themselves wholly at the mercy of the buyer.

It is extremely unlikely that the price of jute will again rise. The demand for the commodity will be small in some of the countries affected by the war and, on the other hand, there is a large crop grown which is available for sale. Perhaps after the war is over prices may rise to Rs. 10 per maund, but they are never likely to rise higher.

52. The *Pravasi* for Aswin, 1321 B.E. in an article, under the marginally noted heading, says that the war has affected the commerce of India. Export of jute has stopped

Loss due to the war.

and there is no demand for it in the market. Consequently the price has come down and the cultivators are suffering. It is true that there is a Government circular to the effect that the price may rise. But the cultivators are not so well off as to afford to wait.

53. The *Pravasi* for Aswin, 1321 B.E., in an article under the marginally noted heading, comments on the good effect of the war on Indian industry. The import of German and other foreign goods in India has stopped and

Opportunities offered to us by the war.

here is an opportunity for India of improving her arts and industries.

DAILY BASUMATI,
Oct. 5th, 1914.

MOSLEM HITAIISHI,
Oct. 2nd, 1914.

MOSLEM HITAIISHI,
Oct. 2nd, 1914.

PRAVASI,
Aswin, 1321 B.E.

PRAVASI,
Aswin, 1321 B.E.

But there are also difficulties in the way. There is want of capital and skilled labour. Machinery also has to be imported from foreign countries.

The present offers an excellent opportunity for restarting the mills which were opened during the swadeshi agitation but were closed for foreign competition and want of adequate support.

Referring to Lord Carmichael's endeavour to revive indigenous arts and industries, it has the following suggestions to make: (1) Government should honour men willing to lay out capital for the purpose of developing Indian industries; (2) Government can establish banks for granting loans to manufacturing concerns; (3) it can help in securing foreign experts to manage business and to train up men, if such experts are not available in India; (4) it can procure raw materials, such as wood for pencils, grass for paper, and get them carried to India on small freight; (5) it should strictly enforce the buying of Indian articles for Government offices, which is recommended in Government circulars. The recommendation is scarcely acted upon by the heads of offices, who are guided in their acts in this connection by a secret commission system. It should issue a circular that articles of Indian manufacture must be bought when available, even when the prices are higher than those of foreign articles; (6) it should compel Railway authorities to charge at least the same, if not lower, rates of freight on Indian goods as on foreign articles; (7) it should impose a duty on German and Austrian goods after the war is over; (8) the Government should direct the police not to confound swadeshi with sedition and look upon manufacturers and sellers of swadeshi goods as disloyal subjects.

Referring to the sugar industry, it observes that Government should carefully enquire why the production of indigenous *goor* and sugar is falling off and is being replaced by foreign sugar. It should try its best to revive the industry and impose a tax on foreign sugar, at least in the beginning. It should also make local enquiries in Java and Mauritius.

CALCUTTA SAMACHAR,
Oct. 8th, 1914.

54. In the course of an article entitled as noted on the margin, the *Calcutta Samachar* [Calcutta] of the 5th October says:—

Meaningless fear.

Somewhere across the seven seas at the distance of a thousand miles battles are being fought, but alas! the people here have been struck by groundless fear.

Some gentlemen who have lately returned from England have reported to us that there is no consternation among the public in England, but, on the other hand, they are helping the Government in every business connected with the war.

This is true, that when war commences the traders are bound to feel anxious and confused; but for the public to fasten its belief on fanciful stories is certainly highly prejudicial and regrettable.

A fear of this kind among the public is universal and not confined to one particular class or community. The same state prevails everywhere. Reports have been received from Bombay to the effect that such large numbers of coolies have left the city that many mills have been forced to reduce the hours of working. Over and above this, the Bhatias are fleeing from Bombay like anything. This has led Mr. Purshottamdas Thakurdas, the president of the Deshi Vyapari Chamber, to utter expressions of regret in his speech.

The same regrettable state of things is also to be observed in Calcutta. From the reports of Pandit Shambhuramji Pujari, submitted by him after visiting the Howrah station on several days, it appears that after the breaking out of hostilities large numbers of up-countrymen have left Calcutta for their homes and are still doing so. The only cause of their leaving in this state is alarm. It is also regrettable that there has been a tremendous decrease in the number of persons entering into Calcutta. To leave Calcutta (where there is every arrangement for the protection of life and property), is sheer stupidity and bespeaks a want of knowledge about the true state of affairs.

We have certainly not got to speak anything against those of the middle class who are leaving Calcutta on account of their having been thrown out of employment and for the sake of escaping the dear living in Calcutta. In a way it is not altogether unnecessary for them to do so. But what an amount of ignorance those persons are showing who are leaving Calcutta out of fear created by their own fancies. Undoubtedly such persons are objects of pity.

Persons of this class without realising the gravity of the situation place their country's trade in a dangerous situation and cause great loss to the public. We require that both the King (Government) and his subjects should co-operate together to remove the misapprehensions of this class of people.

We are delighted to learn that Military Police have been appointed to patrol in the Bara Bazar. We must tell those who are creating idle fears in their minds on account of the presence of the military police, that there is no cause for any anxiety. We have heard that some people had complained about the shortage of the ordinary police, and that is why our respected Government has made this new arrangement. Among these military policemen there are many proprietors and heads of large English firms who, as volunteers, have undertaken the protection of the country and the inhabitants. That is why it is necessary that people should not trouble their minds with needless fear.

"Why are the Marwaries going away?"

55. The *Calcutta Samachar* [Calcutta] of the CALCUTTA SAMACHAR, Oct. 7th, 1914. 7th October has the following:—

Why are Marwaries going away? Views of the Anglo-Indian Journal "Commerce."

Many Anglo-Indian and Indian newspapers are now abusing the Marwaries to their hearts' content. They are highly displeased with the Marwaries because the latter are removing to their native places with their families. And it is simply for this reason, that all sorts of blames are being laid at their door, so much so that if an Englishman does not get nails for (shoeing) his horse, he blames the Marwaries for it, for he thinks that immediately the war commenced the Marwaries bought up all the nails in the market and stored them in their houses.

When the air is full of such stories, it is a great relief to find an impartial Anglo-Indian newspaper, *Commerce*, writing the truth on the subject. That paper says:—

"It is said that they are flying out of panic caused by the Budge-Budge riot. We are, however, of opinion that this is not only improbable but even false; for, the Marwaries had made arrangements for leaving Calcutta before the occurrence of this regrettable and unforeseen incident. In people's minds the name Marwari is intimately associated with the idea of wealth, that is to say, they think that all Marwaries are wealthy. We are, however, informed that a large proportion of the Marwaries living in Calcutta have been thrown out of work by the interruption caused by the war to trade. For this reason it is rather wise on their part to leave Calcutta and go to their native places, where they can live much cheaper than here in Calcutta. Besides this, there is another reason for their not remaining here unnecessarily. They are afraid of the bands of *budmashes* hailing from the frontiers of Afghanistan. At the present time the attention of the authorities (the police) is directed towards other things. They, therefore, fear that these *budmashes* are now on the lookout for opportunities to plunder them, and most probably this fear on their part is not altogether unreasonable."

K. C. DE,

General Press Censor, Bengal.

BENGALI TRANSLATOR'S OFFICE,

The 10th October, 1914.

REPORT (PART II)
ON
INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 10th October 1914.

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LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS AND PERIODICALS RECEIVED
AND DEALT WITH BY THE BENGAL INTELLIGENCE BRANCH.

[As it stood on 16th June 1914.]

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Patrika" (N.) Bazar	Calcutta	Daily	Mati Lal Ghosh, age 60, Kayastha	1,400
2	"Ananda Mohan College Magazine." (P.)	Ditto	Monthly	Kumud Bandhu Chakrabarti, of Jessore, Brahmin.	300
3	"Bengalee" (N.)	Ditto	Daily	Surendra Nath Banarji, age 68, Brahmin	4,500
4	"Calcutta Spectator" (N.)	Ditto	Weekly	Lalit Mohan Ghosal, age 40, Brahmin	500
5	"Calcutta University Magazine." (P.)	Ditto	Monthly	Khagendra Nath Mitra, Kayastha	300
6	"Collegian"	Ditto	Fortnightly	Nripendra Nath De, age 37, Kayastha	1,000
7	"Culture" (P.)	Ditto	Monthly	Gan Ch. Ray, age 46, Hindu Baidya	500
8	"Darjeeling Mail" (N.)	Darjeeling	Weekly	Rajendra Lal Sen, Hindu Satgope, age 30.	300
9	"Dawn and Dawn Society's Magazine." (P.)	Calcutta	Monthly	Satish Ch. Mukharji, age 52	600
10	"East" (N.)	Dacca	Weekly	Mohim Ch. Sen, age 61, Brahmo	300
11	"Habul Matin" (English edition.) (N.)	Calcutta	Do.	Saiyid Jelal-ud-din, age 61, Muhammadan.	1,000
12	"Health and Happiness" (P.)	Ditto	Monthly	Kartik Ch. Basu, age 45, Kayastha	4,500
13	"Herald" (N.)	Dacca	Daily	Priya Nath Sen, Hindu, Baidya	2,000
14	"Hindu Patriot" (N.)	Calcutta	Weekly	Sarat Ch. Ray, age 46, Kayastha	1,000
15	"Hindu Review" (P.)	Ditto	Monthly	Bipin Ch Pal, Hindu, Teli, age 49	700
16	"Hindu Spiritual Magazine." (P.)	Ditto	Do.	Mati Lal Ghosh, age 60, Kayastha	400
17	"Indian Empire" (N.)	Ditto	Weekly	Shashi Bhusan Mukharji, age 53, Brahmin.	2,000
18	"Indian Express" (P.)	Ditto	Monthly	Purna Ch. Basu, age 60, Hindu Kayastha	250
19	"Indian Messenger" (N.)	Ditto	Weekly	Pratab Ch. Som, Brahmo, age 51	650
20	"Indian Mirror" (N.)	Ditto	Daily	Satyendra Nath Sen, Hindu Baidya, age 35.	1,200
21	"Indian Nation" (N.)	Ditto	Weekly	Sailendra Ghosh, Kayastha, age 30	800
22	"Indian Royal Chronicle" (P.)	Ditto	Monthly	Shamlal De, age 46, Hindu Subrabanik.	Unknown. A few copies published at times.
23	"Industry" (P.)	Ditto	Do.	Kishori Mohan Banarji, age 35, Hindu Brahmin.	1,000
24	"Modern Review" (P.)	Ditto	Do.	Rama Nanda Chatterji, Brahmo, age 59	2,000
25	"Mussalman" (N.)	Ditto	Weekly	M. Bahaman, Muhammadan, age 38	1,600
26	"National Magazine" (P.)	Ditto	Monthly	Kali Prasanna De, age 66, Hindu Kayastha.	500
27	"Pilgrim" (P.)	Ditto	Do.	Upendra Nath Basu, Brahmin, age 43	500
28	"Regeneration" (P.)	Ditto	Do.	Abinash Ch. Ray, Brahmo, age 35	200
29	"Reis and Rayyet" (N.)	Ditto	Weekly	Jogesh Ch. Datta, age 63	350
30	"Review" (P.)	Ditto	Monthly	Jogendra Rao Bhagawan Lal, age 32, Brahmin.	1,000
31	"Telegraph" (N.)	Ditto	Weekly	Satyendra Kumar Basu, age 36, Brahmin	1,200
32	"Unity and the Minister" (N.)	Ditto	Do.	M. N. Basu, Brahmo	400 to 500
33	"World and the New Dispensation." (N.)	Ditto	Do.	Mohim Ch. Sen, Brahmo, age 60	400
34	"World's Messenger" (P.)	Ditto	Monthly	Sundari Kakhya Ray, Hindu Mahisya, age 27.	400
35	"World's Recorder" (P.)	Ditto	Do.	Kali Pada De, Kayastha, age 48	2,700

Notes.—(i) (N.)—Newspapers.
(P.)—Periodicals Magazines.
(ii) Papers shown in bold type deal with politics.

AND DEALT WITH BY THE
GAL INTELLIGENCE DIVISION

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I.—FOREIGN POLITICS.

658. The *Habul Matin* understands that the Muhammadans of Lahore are going to hold a public meeting, under the auspices of the local Anjuman-i Islam, to declare their position in the present crisis. To the Moslems of India, the attitude of Turkey is one of deep concern. It is a matter of urgent importance that the Indian Moslems should make it clear, both to the British and Turkish Governments, what they consider to be their duty, God forbid, in case hostilities arise between the August Sovereign under whose protection they live and the spiritual head of Islam. The Muslims of Calcutta have already made an open declaration on the subject, and have already wired their heartfelt prayer to His Imperial Majesty the Sultan to preserve perfect neutrality. Turkey, at the present moment, requires peace to reorganize her civil and military administration and to develop her internal resources. The future of Turkey depends upon the consolidation of her Asiatic provinces. It is true that she is in possession of a little strip of territory in Europe, but Turkey is, above all, an Asiatic power. Her possession of Constantinople gives her an importance in European politics, otherwise she would be a negligible factor in the Western continent. Turkey is the head of the Islamic world. She is the champion of a very large portion of the world population and her position is different from that of any other power. She is not only a political State, like other empires, but she is something more. Her mission, is not merely political but spiritual. The strength of Turkey lies in the revival of the Islamic civilisation and not in making war in Europe. As an Islamic and Asiatic State she has no interest to middle in the war of the Christian powers, except in self-defence. She has nothing to gain, but everything to lose by such a short-sighted policy. A policy of neutrality will give Turkey the opportunity to recoup herself and work out the social, economic, spiritual and intellectual regeneration of the Islamic world. That will place Turkey in a position equal to the most powerful empires in Christendom. Turkey should direct her energies to domestic reforms and to the regeneration of the Islamic world. The journal is certain that the statesmen of Constantinople have sufficient wisdom to realise these facts, which are apparent to everybody. Turkey in maintaining her neutrality in the war, will save the Moslems of India from an embarrassing position.

HABUL MATIN.
7th Oct. 1914.

659. The detention of two warships which were being built in a British Dockyard for the use of the Turkish Government by the British ministry gave rise, the *Habul Matin* observes, to considerable adverse criticism. It was suggested that England had grave doubts about the sincerity of the Turkish declaration of neutrality. There can be no doubt that it produced some tension between England and Turkey. The British Foreign Office explained matters to the Sublime Porte, but such an official communication was not sufficient to allay the sinister misgivings of the public. The paper is glad, therefore, that Lord Hardinge has removed all misunderstanding on the subject by disclosing the facts to the Indian people. It is stated that "in accordance with the recognised principle of the right and supreme duty to ensure the national safety in time of war, His Majesty's Government were reluctantly compelled to take over two warships which were building in England for the Turkish Government but had not yet been delivered to them. His Majesty's Government have not only offered payment in full for the ships and to hand them over in good condition after the war or supply equivalent new vessels, but also additional and generous compensation for the use of pre-empted ships during the war." The communication of His Excellency the Viceroy will reassure the Moslem public opinion in India. It proves that there are no longer any danger of hostilities arising between England and Turkey. An outcry was raised when the Sublime Porte purchased the two German cruisers, *Breslau* and *Goesen*, when they took shelter in the Dardanelles. It was asserted that it was a fraudulent purchase, and a mere pretext for not dismantling the ships. That Turkey was in urgent need for the ships of war is proved by the fact that she had placed orders with a British shipbuilding firm to build two Dreadnoughts for her navy. Greece had

HABUL MATIN.
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assumed a menacing attitude, and it was expected that there would be a renewal of the war between the Sultan and the Government of Athens. The Greek Government had purchased two Dreadnoughts from America. Turkey was at a great disadvantage, and as she could not secure the ships which she had ordered, she purchased the two German cruisers for her own defence. The paper hopes all these facts will be considered in settling the amount of compensation to be paid by England to Turkey. The law of pre-emption, to which reference is made by the Viceroy is a peculiar provision of the Islamic jurisprudence. Its object is to prevent family property from passing into the hands of the strangers. But the *bonafide* purchaser or owner have the right to an adequate compensation, and the journal trusts that His Excellency Lord Hardinge will be pleased to exercise his influence in favour of the just claims of Turkey in this important matter.

II.—HOME ADMINISTRATION.

(a)—Police.

CALCUTTA POSTER,
2nd Oct. 1914.

660. The *Calcutta Budget* writes that the tragic incidents which occurred at Budge Budge on the night of Tuesday last between 7 and 11 P.M. might have been anticipated by the authorities from the very fact of the recalcitrance and defiance of authority exhibited by the Sikhs on board the *Komagata Maru* in America. The main question without entering into the merits of the claims advanced by the emigrants is, the journal thinks, the loss of life that has occurred and whether the same could have been avoided. When the Sikhs were allowed to leave the vessel evidently they were not searched; for if they were, the firearms in their possession would have been detected and got hold of. And in that case there would have been no casualties, even if they created a disturbance without any plausible grounds for the same. There were some 400 men on board and only 120 of them have been accounted for. The rest must be in hiding or have been swallowed up in the Sikh population of the suburbs which in fact is no small one. The journal is perfectly sure that the authorities are doing every thing in their power to unearth them, but the panic having been great it is desirable that the Government should assure the public that it is prepared to meet whatever emergencies might occur and that there is no ground for apprehension. The paper is glad that the Calcutta Police is on the *quiver* but the exodus from the city is continuing and should be put a stop to. While on this subject the journal is reminded of the action of Sir John Woodburn in the midst of the plague scare; and would ask the rulers to follow his example. Sir William Duke in the regrettable absence of Lord Carmichael, might visit the Indian quarters and reassure the people that they have nothing to fear.

AMRITA BAZAR
PA TRIKA,
3rd Oct. 1914.

661. It would be idle, writes the *Amrita Bazar Patrika* to conceal the fact that the much-deplored and unfortunate Budge Budge imbroglio is deeply exercising the public minds at present. As the bulk of the passengers of the *Komagata Maru* have been accused of the gravest charges and are soon to be brought to trial—rightly enough,—it is the duty of every one to suspend judgment one way or the other till the accused have been tried out by the proper tribunal. But the journal is sorry to find that at least one Anglo-Indian journal has overstepped the bounds of sober criticism and indulged in language which may not only add to the embarrassment of Government by needlessly creating bitterness where there was none, but also impede the smooth flow of justice. By way of illustration the paper quotes the following passage from the article which the *Statesman*, in its issue of the 1st instant, wrote on the subject:—

“But it is clear that, far from being mollified by the sympathy shown towards them, a section of the emigrants had made up their minds to stay in Calcutta and carry on an agitation on the question of their grievances.” The press *communiqué*, however, does not say anything about the determination of these people “to carry on an agitation” in Calcutta. It would have been well, of course, if the Government had taken the public into its confidence

and let them know what it was that induced it to adopt such an extraordinary measure with regard to these men. But since it does not do so, no such purely conjectural statements ought to have been made.

662. The *Bengalee* while observing in fairness to the Government that it displayed throughout great sympathy and afforded active help to Sirdar Gurdit Singh and his fol-

The Budge Budge riot.

lowers, thinks that the riot was an unfortunate sequel to their efforts. The journal, however, cannot help thinking that the affair might have been better managed. The responsibility however does not rest with the Government of Bengal. It must have been known to the authorities that the immigrants on board the *Komagata Maru* were in a high state of tension and excitement. The treatment which they had received and the hardships which they had endured were not calculated to make them happy or contented. What the paper thinks should have been done was to have brought down to Calcutta some of the recognized Sikh leaders whose presence would have had a reassuring effect and who could have approached on behalf of the Government. The active co-operation of the Sikh leaders with the authorities in dealing with the immigrants would have averted the crisis and led to a different result. Possibly the immigrants knew nothing of what had been done on their behalf by Lord Hardinge and his government. A tactful Sikh deputation would have explained all this, which would have gone far to allay their irritation and would have predisposed them to listen to the counsels of moderation and wisdom. The principle of co-operation with the people upon which the Government relies so much, was unhappily not put into requisition on this occasion, reliance was placed wholly upon official authority and intervention, and with results which all deplore. Further, it is evident that the immigrants had arms concealed with some of them. How is it that the C. I. D. so often alert in shadowing innocent people were not able to scent the presence of arms concealed among the immigrants?

663. The *Amrita Bazar Patrika* thinks that nobody deplores more keenly the incident at Budge Budge than the Government. His Excellency Lord Hardinge watched

Ibid.

the progress of the ill-fated voyage of the *Komagata Maru* to Columbia with great concern and did his best to prevent any use of force by the Dominion Government on the Indians on board the steamer. But it is the irony of fate that what His Excellency succeeded in accomplishing in the Dominion of Canada, could not be accomplished within British India and that at a place within 16 miles from Calcutta. The official *communiqué*, the journal regrets to say, is not sufficiently clear to remove some of the puzzles with which the outside public are confronted. Here, for instance, is a point that needs clearing up. The authorities had made their preparations for the entrainment of the *Komagata Maru* passengers to the Punjab some time before their arrival. Not only were the Magistrate and armed Police in readiness, but Sikh Police officers were requisitioned all the way from the Punjab to facilitate communication and conversation with the newly arrived Sikhs. Under such circumstances one would expect that the simple but important precautions were taken of searching them before they were allowed to land, a precautionary measure which, if properly carried out, would have perhaps prevented at least much of the bloodshed that took place. Was this done? If it was done, how is it that the Sikhs were subsequently able to whip out revolvers, etc.? If not, who is responsible for such a grave omission? Is it too much to ask the Government to take the public into its confidence in important matters like these?

664. The *Bengalee* thinks that the authorities should explain why they felt it necessary to compel the Sikh immigrants to proceed to their homes and to prevent them from

Ibid.

going to Calcutta, as some of them apparently wanted. Such a proceeding could only be justified in the interests of law and order and the maintenance of the public tranquility. The authorities had undoubtedly their reasons, and they probably acted upon police reports, but the journal knows that these reports are not always gospel-truth. The paper really does not think that any serious danger was likely to happen from their being allowed to go to Calcutta. In fact, contact with Calcutta and the leaders of Calcutta public

BENGALUR,
4th Oct. 1914.

AMRITA BAZAR
PATRIKA,
5th Oct. 1914.

BENGALUR,
6th Oct. 1914.

opinion would have exercised, especially at present a mollifying effect upon the immigrants. Subject to the necessary precautions which might have been taken without much difficulty, the immigrants might have been allowed to visit Calcutta. The present occasion, for various causes, and especially the *Pujas*, is a most unfavourable season for public agitation in Calcutta; and the immigrants after a stay in Calcutta would naturally have drifted into their own villages, sobered and enlightened by the public opinion of India. Deplorable as the incident is, the paper feels that with tact and judgment, it might have been avoided.

BENGALUR.
8th Oct. 1914.

665. The *Bengales* is absolutely sure that both Lord Hardinge and the Government of Bengal are fully alive to the unfortunate situation created by the recent disturbance at Budge Budge.

What has happened is beyond recall. The journal feels that everybody, including the foolish men whose attitude or conduct led to all this loss of life, must now sincerely regret it. But though the past cannot be undone, statesmanly wisdom may well control the future, and prevent any further mischief that this disturbance may lead to. And the first thing to do in this matter is to direct an open and independent enquiry into the circumstances that led to this riot, by a mixed commission of representatives of the Executive Government and the leaders of the people, the latter of whom should include at least one trusted leader of the Sikh community from the Punjab. The non-official element is needed to prevent any possible mischief that the circulation of wild rumours may create, especially in the Punjab. The paper has sufficient confidence in the Government of Lord Carmichael to accept the official *communiqué* published on this subject as an accurate version of the affair. But the bazars have already been filled with rumours, which will perhaps never reach the ears of either Lord Carmichael or Lord Hardinge; but which are none the less likely to influence popular opinion. People have already commenced to comment upon the absence of a detailed list of the casualties among the Sikhs, and there should not be any delay in the publication of this list. The police cannot be unaware either of the number, or of the names, of the men who have been killed at Budge Budge. The journal appeals to the Government of Bengal to publish this list with as little delay as possible, and thinks it would be an act of soothing grace on the part of the Viceroy if His Excellency were to send to the families of these murdered men a kindly message of condolence, not through the agency of the police, but through some responsible public men of their own community, and to make arrangements for the support of such of these families as may have been left destitute by the death of their bread-winner. The paper is sure that Indian opinion will unanimously support any expenditure that may have to be incurred in this respect, out of the public funds. It would be a wise stroke of policy too if after the rioters have been caught, and the independent enquiry has been made, the clemency of a great Government were extended to these unfortunate and deluded men. Mercy is more effective than punishment in a case of this kind. The journal recalls to mind the Cawnpur case. The political considerations that weighed then ought to weigh equally now. It is of the utmost importance just now that there should be no opening for any agitation and absolutely no room for any sort of complaint over this affair.

AMRITA BASAR
PATRIKA.
3rd Oct. 1914.

666. It is stated that the police watch on Mr. Tilak has been withdrawn. The *Amrita Basar Patrika* hopes the news is true and, if so, has no doubt it will be hailed with delight all over the country. Whether the Government of Bombay has taken this action *suo motu* or at the instance of the Supreme Government, the wisdom of this decision, especially at a time like the present, cannot be questioned.

(b)—Working of the Courts.

AMRITA BASAR
PATRIKA.
7th Oct. 1914.

667. That the accused in the Delhi conspiracy case would not be dealt with lightly was, observes the *Amrita Basar Patrika*, an almost foregone conclusion, having regard to the grave charges they were called upon to meet. But the sentences passed on them, as just wired to the papers, go beyond

anything the public had expected. As the full text of the judgment is not to hand the journal is not in a position to judge how far the evidence on record justified such a Draconian sentence. Fancy, Amir Chand and Avad Bihari have been sentenced to twenty years' transportation and also to death! There is, indeed, a grim humour in such a spectacle, which is to be witnessed only in India. By the way, in the Arrah Mohunt murder case as well, to which also some political colouring was imparted, the Judge has pronounced death sentence on the accused Moti Chand. It is a curious coincidence that both these judgments were delivered on the same day.

668. Commenting on the article by the *Amrita Bazar Patrika* regarding the Delhi conspiracy case and the sentence in the Delhi conspiracy case, the Arrah Mohunt murder case. the *Indian Mirror* remarks that the *Amrita* of Bagbazar is one of those journals, which will never be satisfied with anything short of the pardoning of the criminals of the world. It calls the sentences passed on the accused in this case a "Draconian sentence," forgetting the nature of the offence established against the criminals. It would do the *Amrita* good to live under German rule for a month or so.

INDIAN MIRROR,
9th Oct. 1914.

(d)—Education.

669. Nowhere in the whole Presidency of Bengal is there any provision for the study of Persian and Arabic for the M. A. Examination, except in the classes opened by the Calcutta University, but the *Mussalman* regrets to be informed that the University authorities have been contemplating the abolition of these Persian and Arabic M. A. classes. Even the Presidency College, the premier institution under the University of Calcutta, is not affiliated in Persian and Arabic for the M. A. Muhammadan graduates, desiring to take either of the languages for the M. A. degree, were labouring under a great disadvantage. Those who passed the M. A. Examination in those languages had all to be private students. When in July 1912 the Calcutta University opened the M. A. (5th year) class in Persian, it removed a much-felt want and Muhammadan students began to avail themselves of the opportunity presented for the study of Persian for the Master of Arts. The journal does not know why the continuance of the classes is under contemplation. Is it the reason that the number of students in those classes is not large? It is to be remembered that in 1912, the year in which the provision was first made for the study of M. A. in Persian, there were only two students in the 5th year class; in 1913 there were two in the 5th year and two in the 6th year class; and in 1914, the current year, there are five in the 5th year and two in the 6th year class. So it appears the number of students is gradually increasing and it would be a great pity if the University authorities want a more rapid increase and would abolish the classes on the ground that the increase is not *tremendous*. It is further to be borne in mind that a branch of post-graduate study,—a branch in which the comparatively poor and backward Muhammadan community is mostly concerned,—cannot be as popular, all of a sudden, as similar other branches, and it is therefore all the more necessary that the classes should be retained so that the *Mussalmans* may have proper facilities for the pursuit of knowledge in Persian and Arabic, after graduating themselves. The paper hopes and trusts the University authorities will take into consideration the question in all its aspects before they come to any final decision.

MUSSALMAN,
25th Sep. 1914.

670. Referring to a Resolution in the *Calcutta Gazette* of the 16th instant wherein Government has appointed a committee of Hindu ladies and gentlemen (both of the orthodox and the heterodox schools), for the purpose of adumbrating a scheme for the education of Hindu girls whereby "arrangements should be made in a few special institutions which might be conducted on a specifically Hindu basis for imparting more advanced instruction in literature and science," the *Amrita Bazar Patrika* remarks that there is no denying the fact that, in order to be ideal wives and mothers, Hindu women should receive the light of knowledge. But that light should be so imparted as not to deprive them of their Hindu instincts or, in other words, to denationalise them. It is because the education that has been hitherto imparted through such purely

AMRITA BAZAR
PATRIKA,
25th Sept. 1914

westernized institutions as the Bethune College and the like, has failed to achieve this object, that they have not been popular with the Hindu community, although they have done some amount of undoubted good in their own way. The journal is glad that Lord Carmichael, with his truly statesmanlike instincts has noted this and that His Excellency recognizes, amongst other things, "that the object of school education for Hindu girls should be to give them instructions which will be of use to them in their future domestic life as wives in Hindu households. If the paper may suggest to the Committee, their labours will be much lightened if they turn their attention to some excellent materials already available for their purposes, before trying to evolve any new schemes of their own. There are, for example, the late Sister Nivedita School at Bhagbazar, as well as the Mahakali schools already in existence which furnish, to some extent, "the special institutions constructed on a specifically Hindu basis" such as are referred to in the Resolution. The primary efforts of the Committee, therefore, should be directed towards developing these or rather assisting these to develop themselves, by funds otherwise, on the lines chalked out by their founders. The least that can be done, is to see that such deserving institutions do not languish for want of support. And the appointment by the Government of the Committee referred to above makes this the psychological moment for bringing the claims of these excellent institutions prominently before the public and the authorities.

(h)—General.

MUSALMAN,
25th Sep. 1914.

671. What is most important from the point of view of the Indians is observes the *Mussalman*, that, besides the sinking of the German cruiser in the Bay of Bengal by the German cruiser *Emden*, of five British merchantmen, reported last week, another British merchant vessel has been sunk in the Bay of Bengal by the same German cruiser and the harbour of Madras has been bombarded, during the course of the week. The journal does not take these exploits very seriously, but the fact remains that the activity of the *Emden* has totally paralysed the Indian export and import trade. When the first five British merchant vessels were sunk, the Government of Bengal, in conveying the news, almost assured the public that the German cruiser would soon be caught but, instead of being caught, she is rather merrily carrying on further depredations. It is idle to conceal the fact that it has created considerable panic, though absolutely unreasonable, among the masses of the people. In Calcutta the efficiency rehearsal held by the police on Wednesday was most ill-advised. It has added to the panic, and the paper thinks Sir Frederick Halliday committed a great mistake by holding the rehearsal at such a time.

AMRITA BAZAR
PATRIKA,
25th Sep. 1914.

672. It seems, remarks the *Amrita Bazar Patrika*, that the commander of the *Emden* no longer likes to pose as the kindhearted philanthropist whose heart recoils against the idea of taking the lives of even his enemies. He could not resist the temptation of stealing under cover of night close to Madras and dropping wantonly into the town shells which have been responsible for the death of some innocent lives. The extensive sea-front of Madras is studded with several important buildings such as St. Thomas's Church, the High Court, the Presidency College, and the Medical College Hospital, and it is fortunate that more damage was not done. Under the rules of war the German ship is no doubt technically justified in attacking Madras, which is defended, but the sort of heroism she displayed does not particularly appeal to Indians. It is well that the *Emden* was silenced and made to beat a hasty retreat by the guns of the Madras Fort, but every one would have been more pleased if her sinister activity had been checked for good by a few more well-directed shots. Somehow or other the impression is deepening that a more drastic punishment is needed for her and that that punishment should not take so long in coming. Already all the trade-routes of India were shrunk into the Indian waters, and these even have been rendered unsafe by this single cruiser. Something should also be done by way of reassuring important sea-side health-resorts like Puri, Waltair and the like, which are generally crowded during this season.

673. It would be wise, the *Bengalee* thinks, to organize a series of meetings in every part of the country to educate the Indian public about their interests in the present war, and their undoubted duty towards their nation and their Government at this juncture. It is notorious that the wildest rumours are frequently circulated among the ignorant and excitable masses, regarding the changing fortunes of the war. These rumours may do an incalculable amount of mischief in times of any sudden panic, and create complications that may inflict very serious strain upon both the officers of the Government and the leaders of the people. All this should be provided against as far as possible; and the only way to do so is to explain to the people the origin, nature, course, and prognosis of the present conflict in Europe and show them how and why the most vital interests of the Indian peoples are also involved in it. If the Government have a real and efficient Intelligence Department which is not identical with the present C. I. D., whose duty is not to ferret out actual or possible criminals and watch the so-called suspects, but to furnish the responsible authorities with correct information about the trends of popular sentiment in the country, they ought to know the general attitude of the masses towards this war, and what they feel, and wish, and say among themselves concerning the different parties. These little facts are far more valuable at this moment than the hunting of possible or actual political suspects.

BENGALUR,
26th Sep. 1914

674. The *Bengalee* says that the primary condition of a successful Imperialist propaganda is a considerable relaxation, if not a complete withdrawal, of the irritating and suspicious surveillance to which every political worker in the country, and specially those who go to work among the masses, are subjected by the C. I. D. The problems that face the Indian Administration just now, of which this matter of Indian-emigration to the Colonies is only one, can never be satisfactorily solved without the mutual confidence and co-operation of the Government and the people. And it should be clearly understood by the responsible rulers of the land that the presence of the existing C. I. D. makes the growth of this mutual confidence and co-operation exceedingly difficult, if not absolutely impossible. However deeply the journal may regret and condemn the folly of the men who caused this riot at Budge-Budge, it cannot conceal the idea that the ignorance and misunderstanding which leads up to these deplorable events should by all means be removed. The time has come when the representatives of the Government on the one side and the leaders of the people on the other must frankly recognise it that not in mutual suspicion and isolation, but in perfect confidence and trustful co-operation between them lies the future peace and progress of the country and the Empire.

BENGALUR,
7th Oct. 1914.

675. Referring to the industries which have already been started in Bengal and which need the fostering care and encouragement of Government, the *Bengalee* observes that the Bengal Pharmaceutical Works, whose record of achievements is highly creditable, cannot be expected to meet the increased demand, unless its resources undergo a substantial augmentation. It is for the Government to consider how it can help this useful undertaking and thus curtail the importation of German chemicals upon which this country is so largely dependent now. Then again there is paper, an article of extensive use, but which this country produces only in small quantities and for which it is dependent very largely upon Germany, Austria and Scandinavia. India has the raw material in abundance, which might be utilized for the manufacture of paper. The journal believes that the Government of Bengal has given a contract for the raw material, to be found in the neighbourhood of Kurseong, to some European firm. It was time that this contract bore fruit in the establishment of a paper-mill which might go some way, at any rate, to meet the needs of the Province. This is one of the industries which should be started and developed, and the initiative must be taken by the Government. Japan owes her industrial position to-day largely to the zealous initiative of the Government. The Government of the Mikado placed itself at the head of

BENGALUR,
3rd Oct. 1914.

the industrial movement and converted an agricultural into an industrial country. The same potentialities are present here to-day, and they await transformation into a harvest of splendid realities. What the paper would like to suggest is that the Government should start a number of industries at a cost of say five to six lakhs of rupees each, and start them with their own men and under their superintendence, employing a considerable number of Indians who would thus be trained. Let the industries be selected according to expert advice and with a view to a reasonable profit. After these industries have been worked in a satisfactory manner and with a moderate dividend, the shares may be sold and the Government may retire from the field altogether.

BENGAL
4th Oct. 1914.

676. It is impossible to deny, writes the *Bengalee*, that Lord Hardinge's recent pronouncement on the vexed question of Indian emigration to the British Colonies, and, more particularly, His Lordship's proposal to adopt what he calls a definite policy of reciprocity, between India and the self-governing Dominions of the Empire have called forth a good deal of unfavourable criticism from some of the Indian contemporaries. Some of them have, like the Anglo-Indian papers, questioned the wisdom of raising this ticklish question at this time; while almost the entire Indian press, with a few solitary exceptions have either passed this proposal over in suspicious silence or have treated it with open mistrust. The *Bengalee* has, however, from the very first lent its humble support to this proposal. To remove the sense of wrong created by the recent trouble in Canada over the "Komagata Maru" affair Lord Hardinge had, first of all to explain the peculiar nature and constitution of the Empire to which the Colonies on the one side, and India on the other, equally belonged. To enforce what is popularly conceived as the rights of British citizenship of the citizens of any of the different units of the British Empire, upon the other units, would be a clear violation of the very basal principle of the Empire. One should always bear in mind that this Empire is essentially a federal unit, and, the freedom of the different parts to live each its own life as a part within such limits as the same freedom of the other parts impose upon it, is the very soul and essence of this federal idea. This is the most reasonable statement of that principle of personal freedom upon which the social philosophy of the French Illumination was based. The modern federal idea in politics, is really only an extension of this principle to state-life and interstate relations, combined with a new consciousness of international unity and universal humanity which the individualistic freedom of the eighteenth and nineteenth centuries in Europe seemed to lack. A federation is a union of a number of autonomous units. And the British Empire being, in essence, a federation, the Imperial idea cannot, possibly cripple, and much less destroy, the freedom of the different states composing the Empire. Those who aspire to real national autonomy in India, and have any clear conception of what it means, and understand the fundamental difference between absolute and sovereign independence, and the autonomous state-life inside a large Empire, must desire to have that freedom of regulating the immigration of people from the other parts of the Empire into their own territories, which is enjoyed so fully at present by the self governing Colonies, and their exercise of which is the cause of all this trouble between them and India. The only true and reasonable complaint of India is or should be, not that the Colonies have the right of refusing to her children free entrance into their territories, but that she has not the same right to refuse admission to their citizens into her territories. This is the soul of all India's grievance in this matter. The essential and necessary logic of the plea upon which His Excellency has sought to justify the attitude and policy of the Colonies in this matter is, that instead of seeking to modify this right of the Colonies to admit or refuse admission to whomsoever they may think it desirable, in their own economic or political interests, to either take in or keep out of their commonwealth, India should, in the name of the Empire, claim her own freedom to regulate the influx of all outsiders, whether they do or do not belong to the Empire, into her own territories. This is the very plinth and foundation of the policy that Lord Hardinge has been pursuing in this matter, ever since His Lordship was called upon to solve this ticklish problem. This is the inner policy that prompted His

Lordship's courageous pronouncement upon the late struggle in South Africa. This is the meaning and significance of the open support that His Excellency lent to Mr. Gandhi's campaign in South Africa, and to the agitation in India against the policy and acts of the South African Government towards the Indian settlers there about this time last year. What His Lordship suggested by implication then, he has made clear now by this latest pronouncement before his Legislative Council. Those who understand this, will find absolutely no difficulty in rightly appraising or interpreting the proposal of "Reciprocity" which His Excellency laid before the country.

677. Reverting to this subject the *Bengalee* remarks that while the criticism of Lord Hardinge's recent statement in council upon the question of Indian Emigration to the British Colonies, on the ground of its inopportune-ness, appears to be absolutely unreasonable and unjust, and betrays a sad lack of insight into and appreciation of the present situation created by the *Komagata Maru* affair on the one side, and the despatch of a large contingent of the very kith and kin of the men who have been refused admission into a British Colony to the seat of war, on the other,—in His Excellency's critics, that directed against the reciprocity proposal itself, seems to call for a clearer and more convincing pronouncement from His Lordship than what was made at the last meeting of his Legislative Council. The journal never had any doubt whatsoever regarding the meaning of this proposal but all along understood it to mean that as unrestricted emigration from India to the British Colonies is absolutely out of the question just now, the only reasonable course that can be adopted now is to restrict it within certain prescribed limits, on both sides; and ask the Colonies to admit a fixed number of Indian emigrants into the territories, in consideration of a similar restricted emigration of their own citizens into India. The paper now finds however, that a very large section of the educated Indians have put a different meaning upon it. They say that what Lord Hardinge proposes is really no reciprocity at all, but under the name of reciprocity, it means only some sort of restricted and fixed emigration from India to the British Colonies while there will be, as now, an absolutely free and unrestricted and indiscriminate influx of Colonial citizens into India. In other words, this so-called reciprocity is no reciprocity at all. It does not aim at securing the same status in regard to the regulation of immigration into India from the British Colonies, as is enjoyed by the Colonies in regard to Indian immigration into their territories; but simply to prevent the recurrence of incidents like that of the *Komagata Maru* or of troubles like those that have been temporarily settled in South Africa. The journal still holds to its original interpretation of this reciprocity scheme. It seems absolutely incredible that Lord Hardinge who has had ample evidence of the keen intelligence and the strong nationalist sentiments of the articulate Indian populations, would use plain English words, in a momentous pronouncement like this in a sense which is not found in any dictionary or lexicon of the English language. Reciprocity implies a mutual obligation. This reciprocity proposal wants to establish a new relation between India and the Colonies. It seems incredible that Lord Hardinge's proposed reciprocity scheme should be no reciprocity in fact, but in the name and under cover of a misleading word, its only aim is to restrict Indian emigration to the Colonies in such a way as while securing admission for a limited number of Indians into the Colonies, will leave the present stigma upon their national culture and character, as inferior to those of Europe or America, just as it is now. To think that Lord Hardinge is capable of such a thing is not only a libel against His Excellency's character as a statesman, but also an even greater libel against the education and intelligence of the Indian people themselves. Lord Hardinge has had sufficient experience of the country he has been called upon to rule to know that every act and word, every policy and measure of his Government is subjected to a most searching criticism by the Indian public, and though sometimes an unfavourable opinion may not find candid expression in the press or the platform it none the less works upon the feelings of the people and thus lays in store causes of future complications. His Excellency saw it, in the matter of the Dacca University scheme. He has seen it later in the matter of the Calcutta University Professorships. And it is absolutely incredible that His Lordship should have meant by this

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reciprocity proposal something which the English word reciprocity does not warrant. Believing, therefore, in the keen intelligence, large experience, and far-seeing statesmanship of the present Viceroy, the paper still hold its original interpretation of His Excellency's statement in Council on this subject to be the only true and rational interpretation of it.

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678. Apart from the merits of the case which will soon be submitted to the judgment of a court of law, and the general sense of regret at the recent unhappy incidents at Budge-Budge, the *Bengalee* is sure they will not be permitted to interrupt the fruition of that policy which has been outlined by His Excellency the Viceroy for the final and definite settlement of the immigration question. The foul attempt at the assassination of the Viceroy was not allowed to interfere with the even course of that conciliatory and beneficent policy, whose fruits are now witnessed in the spectacle of a united India resolved as one man to fight for a menaced Empire. His Excellency the Viceroy has appealed to the public opinion of India to say whether it supports the policy of reciprocity which he regards as the true solution of the problem and upon the basis of which he is prepared to open negotiations. A response to that appeal has already been made through the public press. Bengal and apparently Bombay support the principle of reciprocity if it is to be free, frank and complete. Public opinion recognizes that that is perhaps the only solution of the problem, consistently with the vindication of the Queen's Proclamation and of India's status as equal subjects of the Crown. But equality of status demands that whatever restrictions are imposed upon Indians by the Colonies, the same restrictions shall be imposed upon them in India. This may have the complexion of retaliation, of gilded retaliation if you like; but it is the only condition which provides for complete equality. Equality of status, safeguarding the national honour and self respect must form the basis of the policy outlined by His Excellency. There must be perfect reciprocity here as in all other matters. That and that alone can secure for His Excellency's policy the cordial and unstinted support of Indian public opinion.

BENGALIEE,
7th Oct. 1914.

The justification of the Viceregal pronouncement regarding Indian emigration.

679. The unfortunate disturbance at Budge-Budge between the disappointed passengers of the *Komagata Maru* and the officers of the Calcutta Police force, must have convinced, writes the *Bengalee*, even the most unimaginative Indian or Anglo-Indian publicist of the superior wisdom of the recent Viceregal pronouncement upon the question of Indian emigration to the Colonies. The deep political discontent which broke forth in this reprehensible riot, must be carefully handled and cured, in the interest of the present peace and future progress of the country. It is not the kind of educated discontent that had hitherto inspired all political agitations. However irritating these agitations may have been to the bureaucratic mind, at heart they have always been more or less sincerely loyal to the present British connection. The men who led these agitations are not only educated but largely pro-British in their ideas and ideals. At one time these agitations were inspired really by a deep and exuberant admiration for British civilisation and British institutions. That old and imitative patriotism has recently given place to a new nationalist ideal, which is proud of India's past history and culture and has a strong faith in the present strength and the future possibilities of the Indian peoples. But even this new Nationalism is very different from the unreasoning and unillumined conservatism of the masses, which is the real moral and spiritual force behind the new self-consciousness and self-assertiveness of the class of people who formed the main body of the emigrants who sought to go and settle in Canada, and improve their material prospects by working as agriculturists or artisans in that land of great promise and immense opportunities. They have no acquaintance with European history and culture, and no intelligent appreciation of the present British connection, nor any sort of real imperialist sentiment or idealism. The type is essentially mediæval and feudal, capable of stupendous sacrifice and almost infinite personal devotion to those whose "salt" they eat, but which cannot understand the abstract idealism of the modern civic life. They are exceedingly clannish in their outlook, and the grievances of any section of their community spread like wild fire from village

to village and are capable of working endless mischief. Lord Hardinge understands all this. His Lordship knew that these *Komagata Maru* people would have to be brought back to their homes in the Punjab. He knew that they were coming home with a deep sore in their heart. He saw that each one of these six hundred and odd men would be a centre of very serious disaffection in their own community. And in the interest of both India and the Empire it was absolutely necessary that a reasonable understanding should be arrived at upon the problem which the *Komagata Maru* expedition had brought into such painful prominence. This is why His Excellency almost went out of his way to make a statement on this subject before his Council.

680. It is time, the *Bengalee* thinks, that both the Government and the

BENGALUR,
9th Oct. 1914.

The need of relief-measures.

leaders of the Indian community turned their attention to the relief of the distress which the war has brought in its wake amongst the poorer sections of the Indian population. More than a couple of months have passed since the war began and a considerable section of the people of Bengal, at any rate, are having a very bad time of it in consequence of the complete cessation of the jute-trade. Here in Calcutta, many people complain that they are sitting absolutely idle and they keep thinking what will happen to them if the present state of things continues for a sufficient length of time. Matters seem to be even worse in the mufassal. East Bengal, the centre of jute-cultivation, seems to be most seriously affected by the present war. There have already been reported a few cases of suicide amongst the cultivating population of Dacca through the inability of the victims to find food for their dependents. The situation is grave indeed. And as there is no early prospect of the cessation of hostilities between the chief commercial nations of the world no automatic relief of the situation can be expected. Under the circumstances the leaders must at once address themselves to the task of organising relief for the fast-growing destitute and unemployed section in their midst.

VI.—MISCELLANEOUS.

681. The *Bengalee* writes that the Indian National Congress is to be held at Madras during the last week of December.

BENGALUR,
4th Oct. 1914.

Should the congress be postponed?

A question has been raised as to whether, in view of existing conditions, the session of the congress should not be postponed? The journal thinks that this question must be answered in the negative, if the state of things continues to be what it is at present and no sensible set-back takes place in the situation of which indeed there seems to be little reasonable probability. Important public business cannot be altogether suspended even in the midst of war and the anxieties of war. Contentious questions may indeed be laid aside for the present—and it is right and proper that they should be postponed till a less exciting occasion—but considerations which may be more or less pressing and about which there is practical unanimity should be taken up and dealt with. In the United Kingdom itself, which may be said to be even more deeply interested in the war than any other part of the Empire, the House of Commons sat from day to day and discussed the absorbing topic of the hour. The Government of India followed the example of the British Parliament. The autumn session of the Legislative Council was held at Simla and the only contentious matter that was to have been introduced, viz., the Universities Bill, was postponed. The country has applauded the wisdom of this proceeding. There is then the example of the British Parliament and of the Government of India to guide the congressmen as to their decision with regard to the approaching session of the congress; and the weight of precedent is entirely in favour of the Indian National Congress being held as already notified. The voice and verdict of Indian public opinion has to be authoritatively pronounced with regard to the policy. Indian immigration into the colonies, and the only two organizations that can speak with the weight and the potency of the national sentiment are the Indian National

Congress and the All Indian Moslem League. Surely these bodies should accept the invitation of His Excellency and make an authoritative pronouncement on the subject. Then again the congress must press for the re-introduction of the Indian Council Bill, which has been thrown out by the House of Lords. If there cannot be a full session of the congress, let there be at least a short sitting for the consideration of these two questions. They are both pressing and do not admit of postponement.

BENGALIEE,
6th Oct. 1914.

682. The *Bengalee* remarks that the Indian troops who are now in France met with a most cordial greeting on their landing.

The Indian troops in Europe. The impression produced by their appearance and their soldierly demeanour was profound. As they defiled through the city to the rest-camp, the inhabitants were wild with delight and enthusiasm. The British people felt proud of them and even the *Times*, carried away by the prevailing popular sentiment, is constrained to say that something has to be done after the war is over to render unto India what India so richly deserves and to secure for her, her legitimate place in the Councils of the Empire. "It will be our part," says the *Times*, "after we have settled our affairs with Germany to see to it that as the years pass, India takes a more ample place in the Councils of the Empire." The journal can only hope that after the clouds of war have rolled away and peace has been restored, the *Times* will redeem its promise and help to obtain for India its legitimate position in the Councils of the Empire. The paper will not forget the promise now made, and so it will see to it that it is redeemed.

INDIAN MIRROR,
6th Oct. 1914.

683. Referring to Reuter's vivid description of the landing of the Indian contingent in France the *Indian Mirror* says that the incident has opened a new page in history.

Ibid.

There has never been in the history of the British Empire anything that equals this great episode. Nothing has been more notable, and nothing more creditable to the statesmanship of the Liberal Ministry than the decision to admit India to the order of Imperial Federation in the military service of the Empire. The reception of the Indian troops by the French people has been of the most enthusiastic order. If ever India had reason to be proud of herself, it is to-day when her sons—the flower of the martial races—have joyously joined the fighting ranks, not only to uphold the strength and majesty of the Empire, but to vindicate the principles of humanity and civilisation.

L. N. BIRD,
Special Assistant.

11, CAMAC STREET;
CALCUTTA,
The 10th October 1914.